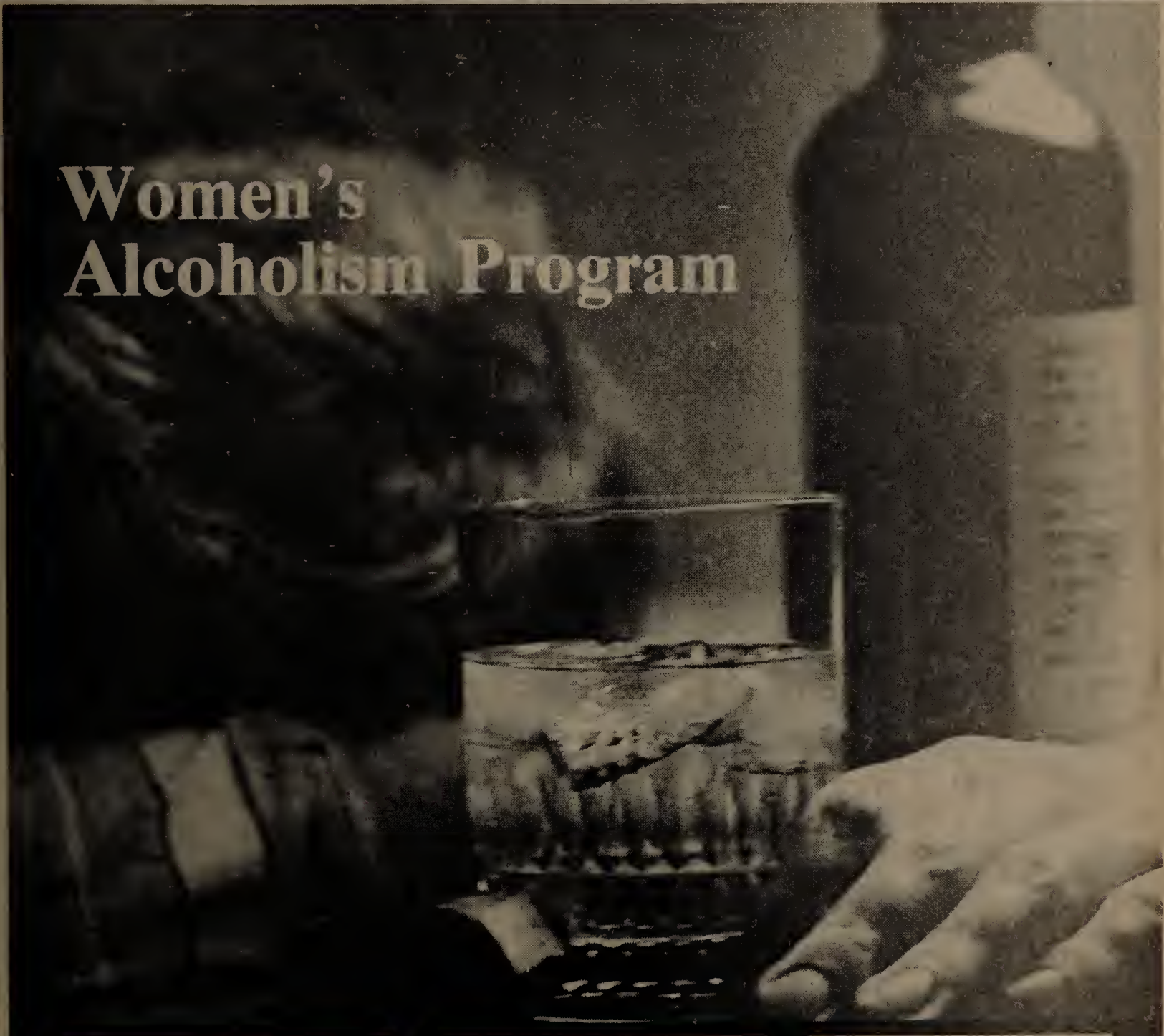


Gay Community News

VOL. 6, NO. 28

THE GAY WEEKLY 50¢

FEBRUARY 10, 1979



Women's Alcoholism Program

**Walls to Roses
Interview**

**Gov. Brown
Supports
Rights**

**March on
Washington
Dissent**

Gay Community News

Vol. 6, No. 29

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February 17, 1979

Washington DC Groups Express Concern About National March

By Jim Marko

WASHINGTON, DC — With a national conference scheduled for later this month in Philadelphia concerning the proposed National March on Washington, organizations in the District have expressed concerns and voiced skepticism about the march.

While decisions on the march seem to be moving quickly with the National Conference plans [see GCN Vol. 6, No. 28], gay

leaders in the capital have begun to question the expectations and the impact of a national action.

Bob Davis, president of the Washington, DC Gay Activists Alliance (GAA), said that although there is no real opposition to a march, there is concern that it might not be effective if poorly planned. Davis pointed out that lack of focus of the planned action does cause concern at GAA and in other District groups.

"One of our major contentions is that we must question the purpose of the march," Davis told GCN. "There is a feeling here that a march should be earmarked toward some particular goal.

"Successful marches here in the past, like the ERA march had specific goals. I think many of us here are concerned that this march might now have an exact purpose."

Davis, who plans to attend the

conference later this month in Philadelphia, also voiced skepticism that the planned march would attract a sufficiently large number of people. Noting the many marches in the capital, Davis added that "It seems apparent that in order to make any sort of impact with Congress or the President or the media, you need substantial numbers of people . . . close to, say, 150,000 . . . and we are concerned that this might not happen."

The GAA leader said that many individuals and organizations in the District fear that a march with few people "could be a national embarrassment."

Adding that the concerns in Washington gay circles are more than "merely parochial," Davis said "there is no one here who would not like to see a successful march on the District."

"We just want to make certain," Davis said, "it would be a successful event." Davis expressed an added concern that any non-successful march could adversely disrupt progress by the local organizations.

Just last week, members of the gay community met with the new District administration of Marion Barry. Davis said Barry has al-

ready been sympathetic to the community's needs. "This is a critical period for us," he said.

Despite the inroads into the Barry administration, Davis was quick to add that there is no widespread support for gays in the District. He noted that "part of the problem" is the large black and Hispanic community in the District.

"In Washington, for various reasons, the black and Hispanic population sees the gay movement as primarily a white movement . . . a movement that does not speak to black and Hispanic needs," Davis told GCN.

"The march here, then, would have to demonstrate a cross-section of gay people . . . a large number of black and Hispanic gays would have to be involved . . . and we have a concern that planners may be overlooking this."

Davis hoped for a constructive meeting in Philadelphia during the Feb. 23 weekend. "Much of our position," he said, "would depend on the outcome of those discussions."

"We are not opposed to the march being held in Washington, we just want to make sure it's going to be effective," said Davis.

Governor Brown Urges Rights Legislation

SACRAMENTO, CA — Governor Jerry Brown has once again urged the state legislature to pass any gay rights measures that come before the body. In his recent inaugural address he expressed his support for the measures which would add "sexual orientation" as an area in which discrimination should be banned.

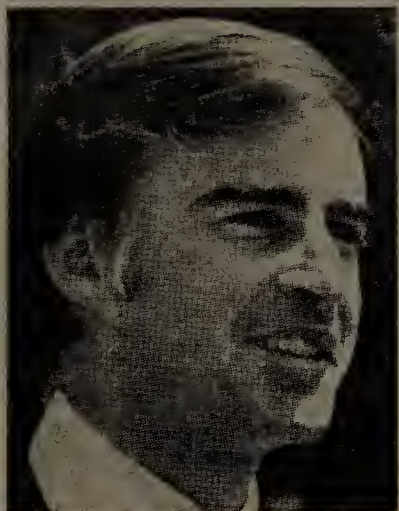
"I will support the necessary changes in our Fair Employment Act," Brown said, "to include prohibitions against discrimination based on sexual preference."

"The diversity of our people can be a cause of hatred and anxiety or the source of strength and continued advancement. The choice is ours," Brown stated.

Brown restated his position during his State of the State message on January 16, when he announced support for efforts "to augment the Fair Employment Practices Act to include prohibitions against discrimination based on sexual preference."

Brown told the joint session of the legislature, "I think the time has arrived where this society is sophisticated enough to welcome into its midst the full plenitude of people and human spirit that is here in this state.

"We have to put aside the myths and anachronisms of the past as we build for the future."



Gov. Jerry Brown

Gov. Brown was outspoken in his opposition to Proposition 6, the anti-gay schoolworkers measure defeated in the November elections.

There are two major bills before the California Legislature which deal with anti-discrimination efforts. The first, introduced by Assembly member Art Agnos (D-San Francisco), would prohibit discrimination based on sexual orientation or the refusal to grant sexual favors.

The other measure would authorize the Fair Employment Practices Commission to take action against any employer or employment agency that refuses to hire a person based solely on that

person's "sexual orientation." It was introduced in two similar versions by State Sen. Milton Marks (R-San Francisco) and Sen. David Roberti (D-Hollywood).

Although proponents expect the measures may have some rough going in the Senate, the support from the Governor is being viewed as a boost.

There was also support from Speaker of the State Assembly Leo McCarthy. He told delegates to the State Democratic Party convention last month that he also supported legislation assuring the rights of people based on "sexual preference."

Oregon Legislature Introduces Comprehensive Rights Measure

PORTLAND, OR — A new, comprehensive gay rights bill has been introduced in the Oregon Legislature. The measure, HB 2424, would amend current civil rights statutes to include the categories of "sexual orientation and marital status," by which discrimination is disallowed. The affected areas are employment, housing and public accommodations.

The action marks the fourth consecutive session of the biennial state legislature in which gay rights issues will be considered. Two previous sessions saw plurality votes in the House of 29-28 and 30-29 in favor of gay rights. All bills must pass the 60-member

body with a minimum of 31 votes.

Portland Town Council (PTC), the oldest and largest gay rights group in the state, is the main lobbying organization working for the new legislation.

Carl Goodman, PTC's Office Manager, said that for passage of the measure, "it will be vital that a strong, resolute lobbying effort be waged by gay rights proponents."

"It is the responsibility of all of us to speak out in favor of this legislation," he said.

The 16 co-sponsors of the measure are led by Rep. Gretchen Kafoury (D-Portland) and Sen. Richard Bullock (D-Portland). Both Kafoury and Bullock have made gay rights legislation efforts priorities in their House and Senate tenures.

Jerry Weller, a Town Council member, expressed optimism at possible passage of HB 2424. "We have come close in the past and with the experience in lobbying and politics that we have obtained, plus the years of public educational work behind us, this just may be the year for gay civil rights in Oregon," Weller said.

In addition to the comprehensive bill, other gay rights measures dealing with single issues, such as insurance and veterans' home loans, will be introduced shortly.

According to PTC lobbyists, the broadened strategy is meant to diffuse the "scare tactics of the opposition." "Our opponents won't be able to promulgate their anti-gay bigotry as easily this year," Goodman said.

Tennessee Williams Mugged

KEY WEST, FL — Playwright Tennessee Williams and author Dotson Rader were assaulted by four young men as the two made their way back to Williams' home after a night out.

Williams and Rader were walking on Key West's main street, Duval, at about 11 p.m., Sunday, Jan. 21, "happily drunk," as the playwright reported.

According to Williams, the two were singing "In the Garden," when they came upon the four young men sitting on the sidewalk.

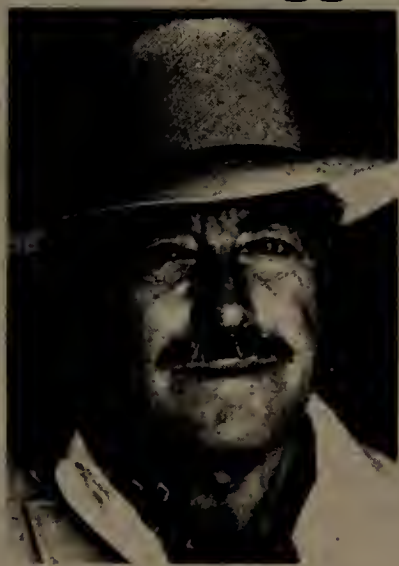
Williams asked the group "in a sort of evangelical way" if they wanted to hear a hymn. Apparently the group did not respond to the question, but two of them got to their feet and blocked the sidewalk.

According to a statement Williams made to the police, one of the "rough characters" said "I know who you are."

Williams reportedly responded, "What of it. I'm not afraid. I'm not in the habit of a retreat."

The two writers said one young man hit Rader on the jaw, knocking him to the ground, where he sprained his finger. Williams was then shoved down on top of his friend.

When they got to their feet, one of the attackers tried to kick Williams in the face, but missed. "It



Tennessee Williams

was then," Rader said, "I started to think they were either New York drama critics or someone from the *New York Review of Books* out to get me."

Although Williams called the incident "rather funny in retrospect," Rader said the attack confirmed a "nervous" feeling he has about Key West. The author has been staying in Williams' small cottage finishing a novel.

"This is the first time in my life when anybody attacked somebody because he is famous," Rader said.

Police in Key West have made no arrests in the assault and are continuing their investigation.

Newsweek Challenges Gaysweek in Patent Application

NEW YORK — Newsweek, Inc. has notified *Gaysweek*, the New York weekly, that it will oppose the newspaper's application to the United States Patent and Trademark Office for registration of the "Gaysweek" trademark.

In a letter to *Gaysweek*'s corporation counsel Michael J. Lavery, attorneys for Newsweek, Inc. wrote:

In view of the similarity both phonetically and in appearance, including a similar script between our client's mark and the mark which your client has recently adopted, Newsweek, Inc. requests that you advise your client that unless it is prepared to change its mark and withdraw its application for registration, with prejudice, Newsweek, Inc. will proceed with the opposition in the U.S. Patent and Trademark Office and will make the necessary steps to restrain the further use of the mark "Gaysweek" by your client as well as for damages, court costs and counsel fees.

Newsweek, Inc., a subsidiary of

the Washington Post Company, is represented by the New York firm of Blum, Moscovits, Friedman & Kaplan.

Gaysweek's original application for registration of its name was rejected earlier last year by the Patent and Trademark Office on the grounds that the proposed trademark was "immoral or scandalous."

The newspaper answered this objection to the apparent satisfaction of the Trademark Office, because on Oct. 10, 1978 the office approved the application for publication in its official *Gazette*. Interested parties were informed by the publication that they had 30 days in which to notify the Patent and Trademark Office of their objections or opposition to the application.

On Nov. 7, 1978, three days before the expiration of this period, a Blum, Moscovits attorney, Martin J. Beran, filed a "Request for Extension of Time to Oppose" with the Patent Office. An exten-

sion was subsequently granted, and now Newsweek, Inc. has filed an opposition to the *Gaysweek* application.

Lavery said that because there were no other applications for extension, Newsweek, Inc. is apparently the only party to object to the trademark application.

Fitchburg Man Flees Country

On Feb. 1, in Worcester Superior Court, a Fitchburg, Mass. man was found guilty of "assault with intent to rape a child under 16."

The interesting case of Richard Bearse involves an all white, middle-class jury, a failed attempt by a gay lawyer to intervene on the defendant's behalf, and an angry judge.

Rather than face a possible sentence of ten years in prison, Bearse fled to a foreign country.

The trial and flight of Richard Bearse will be covered next week in the *Gay Community News*.

NEWS NOTES

QUOTE OF THE WEEK

"We're sitting and looking at filth and I'm disgusted with the movies. Disgusted, because they're kidding themselves into saying it's a sort of intellectual pastime. Bunk, it's 42nd Street filth. And now it's respectable to go and see them. And the critics, I think, have lost their minds. And how can it be stopped? They say, oh, no censorship. No, no. Freedom of the press. The hell with that. They've got to do something. I mean you've got to have censorship. Life is full of censorship. I can't spit in your eye. You know, I mean our lives are full of censorship." — actress Katharine Hepburn on the CBS-TV program "60 Minutes" on Sunday, Jan. 14, 1979.

CHURCH APPOINTS LESBIAN

MINNEAPOLIS, MN — A Minnesota farm woman has been appointed to a state-wide Lutheran task force on human sexuality.

Diane Fraser was named by Dr. Herbert Chilstrom, president of the Minnesota Synod of the Lutheran Church in America. The 3-million-member LCA is the largest of North America's three major Lutheran churches.

Fraser, who farms at Montgomery, is a former sociology instructor at Gustavus Adolphus College, an LCA school at St. Peter, Minn.

In 1974 she was one of the founders, and currently is a national coordinator, of Lutherans Concerned, the caucus of gay and non-gay women and men from all major Lutheran churches, with 20 chapters in the United States.

In that role she led a team of 10 gay and non-gay Lutherans Concerned members at the national LCA convention in Chicago in July 1978, just as she did at the 1976 LCA convention in Boston.

Fraser said the naming of a gay person is largely due to the sustained efforts of Leo Treadway of St. Paul, a member of Lutherans Concerned's Twin Cities chapter. Treadway recommended her for the post.

Fraser is the only woman and the only gay person on the eight-member board, but she is not the only gay Minnesotan to be tapped for such service. Jim Chalgren of Mankato, Minn., was named to a similar Episcopalian task force some months ago by Bishop Robert Anderson of Minneapolis.

MURDER IN VIRGINIA

ALEXANDRIA, VA — A man who identified himself to police as a gay prostitute has been convicted of first degree murder in the 1977 shooting death of another man he said picked him up here.

William Frank Rosemond was convicted in Alexandria Circuit Court in the Nov. 4, 1977 shooting of Robert Fred Neason, Jr., in an apartment.

The jury of six men and six women deliberated for an hour and a half before returning the guilty verdict after the two-day trial.

COALITIONS OF BLACK GAYS

COLUMBIA, MD — National Coalitions of Black Gays announced the appointment of Rev. Delores P. Berry as its co-director. Berry is founder and past director of Baltimore Coalition of Black Gay Women and Men, assistant pastor of Metropolitan Community Church in Baltimore, and active with Ultimate Woman, Baltimore Gay Alliance, and Baltimore Gay Community Center. She is also affiliated with MCC's Task Force on Racism and Task Force on Women. Recently, Rev. Berry was appointed to MCC's New Freedom Evangelist Team of Universal Fellowship which will be taking her around the country for the next 12 months.

Berry will be sharing the directorship with A. Billy S. Jones, founder of NCBG — a Black gay/lesbian political organization. Berry's primary responsibilities will be to help establish and strengthen NCBG chapters throughout the United States, to help promote interest in the Third World Lesbian/Gay Conference slated for October 5-7 in Washington, D.C., and to help sensitize non-Black and non-gay organizations about the needs and interests of Black lesbians and gays.

AMARANTH PARTY

CAMBRIDGE, MA — Financially troubled Amaranth, the women's restaurant at 134 Hampshire Street in Cambridge, is throwing a "rent party" on Friday, Feb. 16 from 5:30 to 10:00 p.m. There will be live entertainment and good food for only \$2 at the door.

According to one Amaranth collective member, the women who work there are supposed to receive a living stipend of \$50 per week. After being unable to pay themselves even this minimal wage consistently, the collective is resorting to the fund raiser. They will also hold a brunch on Sunday, Feb. 25 from 12 noon to 3:00 p.m., at a price of \$4.

The dedicated women who make this women's space available to the community want to remind women that Amaranth exists, and urges women to come to dinner, even if you can't make the rent party or brunch.

PUBLIC MONEY FOR GAY ARTS

NEW YORK CITY — The Glines, a non-profit organization for gay arts, has been awarded a grant of \$5000 by the National Endowment for the Arts. This grant, along with the \$1000 from the New York City Department of Cultural Affairs, brings The Glines' public funding to \$6000. The Glines, in operation less than three years, is the first gay cultural organization to receive public funding.

Concurrently with upcoming major productions, The Glines will present a variety of other events, including poetry readings, films, art exhibits, and cabaret performances.

The NEA grant award letter said, "Grant funds are to support production and exhibitions of plays, films, visual artists, poets and special events which deal with the positive self-image of the gay experience."

The DCA grant award letter read, "Your organization's program impressed them [the Department's staff and its advisory panel] with its artistic quality and its service to the citizens of the City of New York."

KING NAMES BYRNE

BOSTON — Gov. Edward J. King last week announced the members of his Judicial Nomination Commission, who are charged with making recommendations for judicial appointments to the governor. Among those appointed by King were former Superior Court judges Walter McLaughlin and James Roy, and former Suffolk County District Attorney Garrett H. Byrne.

CHAPS ASSAULT CASE

BOSTON — Judge Mario Umana found probable cause to forward the case of George A. Everett, of East Boston, from Boston Municipal Court to Suffolk Superior Court last week. Everett had been charged with two counts of assault and battery with a dangerous weapon as a result of an attack with two other men against two gay men as they were leaving Chaps on Blagden Street on Dec. 29.

Everett was released on \$1000 surety bail as his case was bound over to the Suffolk grand jury. Indictments are not expected for at least two months.

WEM GRANT

SALEM, MA — Women's Educational Media (WEM), a nonprofit feminist organization on the North Shore, has been awarded a \$500 grant from Haymarket People's Fund.

The money will go toward operational expenses. WEM is presently working on several media projects aimed at educating heterosexuals about lesbianism.

For further information about WEM, write Box 533, Salem, MA 01970.

NEW UTAH RAPE LAW

SALT LAKE CITY, UT — The Utah Legislature has passed a law that removes gender distinctions from the state's sex offense statutes. The bill, which has been sent on to the governor, was filed to insure that the state sex offense laws cannot be challenged on the basis they discriminate against men.

Technically a woman can now be convicted of rape in Utah. Rep. Robert Livingston, the measure's sponsor, doubted that would ever happen. "It would be very hard to prove in court," he said.

BOSTON PRIDE WEEK

BOSTON — The first meeting of this year's Lesbian and Gay Pride Planning Committee will take place on Tuesday, Feb. 13, at 7:30 p.m. at Clearspace, 485 Massachusetts Ave., Central Square, Cambridge.

The purpose of the meeting will be to select a date for the march enabling the committee to apply early for a march permit. Last year, the committee could not obtain a permit for the Bandstand on Boston Common, the traditional site of the rally, because another organization had reserved its use.

The meeting will also assess the committee's financial situation and possibly make provision for fundraisers in the spring. These will be the major topics of business at the meeting. All members of the community are invited to attend.

TRANSEXUAL POLICE

WASHINGTON, DC — Bonnie Nora Davenport was certified fit for duty by the D.C. Fire and Police Clinic and is expected to return to duty as a police officer this week, becoming the nation's first transsexual police officer. [See GCN, Jan. 27, 1979.]

The 35-year-old officer — formerly Ormus W. Davenport III — was a highly decorated undercover detective during her eight years on the Washington police force. She said she expects some initial adjustment problems and "a certain amount of peer pressure from some fellow officers," but added, "I also have a lot of friends at the police department." A widowed father of three children, Davenport has agreed to continue psychiatric counseling "to avoid serious problems later on in life — after all, I'm only two months old as a female."

ROBBERY ARREST

BOSTON — A 20-year-old Boston man was arrested by police following an investigation involved in the armed robbery of a gay man in his Harbor Towers apartment. Thomas B. Campbell of Revere Street was apprehended by Det. Sgt. Edward Simmons in a downtown bar and charged with armed robbery.

According to police, the victim met Campbell and brought him to his apartment on Jan. 28, whereafter he was tied to a chair and robbed at knifepoint. Campbell was arraigned the next morning in Boston Municipal Court, where he was ordered held on \$2500 surety bail. The case was continued to Feb. 21.

CLGR AND TBP

NEW YORK CITY — The Coalition for Lesbian and Gay Rights (CLGR) has announced a demonstration in support of *The Body Politic*, the Canadian gay liberation paper now on trial for charges of "obscenity."

The demonstration will be held on Thursday, Feb. 15, from 5-7 p.m. at Sixth Ave. and 50th St. On Feb. 14, the day before the demonstration, the Canadian government will have cast its verdict in *The Body Politic* trial.

CLGR states that the demonstration will be "a celebration if the verdict is favorable, or a protest against government censorship of the gay press" if the verdict is against the paper.

For further information, telephone CLGR at (212) 924-2970.

MURDER IN WILMINGTON

WILMINGTON, MA — Local and state police are continuing their investigation into the murder of a 23-year-old Charlestown gay man whose body was discovered in a wooded area off Interstate 93 in Wilmington early in the morning of Feb. 5. John J. Dizoglio was killed by several .32 caliber gunshot wounds to the back and one to the head.

Dizoglio was a recent parolee from Petersburg State Penitentiary in Virginia, where he had been serving a prison term for bank robbery with his brother. He was living at a half-way house on Huntington Avenue at the time of his death.

Information in this case may be directed to Det. Lt. Frank O'Halloran or Trooper William Lisano of the Middlesex County District Attorney's office, at (617) 494-4055, or Det. Sgt. George Sheppard of the Wilmington Police, (617) 658-3331.

NOW and Legislatures Continue Equal Rights Amendment Fights



On Oct. 2, 1978, thousands of ERA supporters rallied in Washington, DC for the successful passage of the extension measure by Congress.

By Lisa Nussbaum

WASHINGTON, DC — Missouri and Nevada officially moved to stymie the economic boycott of states which have not yet ratified the Equal Rights Amendment (ERA). The attorneys general in these states filed for injunctions in federal court to stop the National Organization for Women (NOW) from persuading groups to withhold conventions and convention dollars from nonratifying states. The suits challenge NOW's lobby-

ing efforts on grounds that they violate antitrust laws, namely the Sherman Act proscribing restraint of trade.

While on their side the attorneys general indict NOW's campaign to influence passage of the ERA via economic pressure, NOW insists that it is within full legal boundaries to do so. NOW maintains that advancement of the suits may effectively muzzle First Amendment protections of free speech and association and the right to petition the govern-

ment for redress of grievances. "The civil rights and labor movements have provided dozens of precedent-setting cases which guarantee this fundamental right of political expression," states NOW in substantiation of its case.

Indeed, the weight of legal precedent may rest on NOW's side. In the 1961 Noerr case, Justice Hugo Black, writing the opinion of a unanimous Supreme Court, considered it "conclusively settled" that the Sherman Act does not forbid "associations for the

purpose of influencing the passage or enforcement of law." Black held that "in a representative democracy, the whole concept of representation depends upon the ability of the people to make their wishes known to their representatives."

Still open for the courts to decide, then, is whether NOW's exertion of economic pressure to influence legislative action, i.e. ratification of the ERA, falls within the sphere of constitutionally protected freedoms, or whether such exertion of pressure allows, in the words of University of Connecticut Law School professor Leonard Orland, a state attorney general to "invoke the awesome Federal injunctive power [of anti-trust law] against one class of citizens, those seeking to effect legislative and constitutional process, in order to protect economic interests of another class of citizens."

NOW claims that Missouri and

Nevada filed the "meritless" suits because the economic boycott hurt them badly. NOW estimates that between them, St. Louis and Kansas City lost over \$11 million in convention trade, while Las Vegas lost nearly that much.

"The Missouri and Nevada suits are 'cheap shots,' ill-founded and meritless suits," states NOW. "But they are not cheap for now, defending itself against this harassment has already cost NOW tens of thousands of dollars."

NOW adds: The anti-ERA forces who engineered these suits know perfectly well that, win or lose, their action will draw resources away from the ERA fight."

For the dual cause of advancing the ERA ratification drive and defending its guarantees of free speech in two lawsuits, NOW needs contributions of any size. Send them to: NOW, 425 13th

Continued on Page 7

Suspicious Fire Destroys RFD Farmhouse in Oregon

WOLF CREEK, OR — In the early morning hours of Jan. 12, a fire of suspicious origin levelled the main farmhouse of a small commune of gay men in Southern Oregon. The farm, located near this small town, has been the reported target of anti-gay harassment and vandalism during the past year, and until recently was where *RFD*, the country journal for gay men, was published.

Commune members noted that the fire followed a pattern of periodic violence against gays in the area, but "is surely the most serious assault seen so far."

In a report to GCN, the commune said that there were no injuries in the fire, but all the residents' possessions, including food, clothing, money and furniture, were completely destroyed. Three young children had been sleeping in a small cabin just outside the house and were the first to

discover the blaze.

Local police officials found two unused Molotov cocktails near the site. A full five gallon can of gasoline left on the farmhouse porch was found empty and unexploded in the ruins.

Commune members told GCN that there has been "very little cooperation" from local authorities. The commune has formed a Committee Against Violence and Harassment and a petition has been written and circulated in the small town.

Officials are continuing their investigation of the fire, but there have been no arrests in the case.

Damages were estimated at about \$30,000 and the commune held no insurance.

Contributions are urgently needed and requested and can be sent to Wolf Creek Fire Relief Fund, Box 98, Wolf Creek, OR 97497.

Report and Comment: A 'Straight' Night at Some Boston Bars

By David Brill

BOSTON — Commissioner Jon C. Straight of the Boston Licensing Board can hardly be accused of ignoring those licensed premises catering to the gay community. *GCN* recently accompanied Straight (who, in turn, was accompanied by a muscular "wrestler just for protection," he said) on a tour of some of the city's gay bars. For lack of time, not all were included, but the others will be soon, he promised.

PLAYLAND: The first stop on our tour was Boston's oldest gay bar. Straight marvels at the diversity and opines that some of the bar's original customers must still be in the room. The conversation is briefly interrupted when a well-dressed young man approaches us with a collection of gold necklaces

and asks if we are interested in buying any. No luck. Carl has no money, Jon already has one, and I don't like gold.

SOMEWHERE: Where is Ann Maguire? The manager is supposed to be around all the time? Nice dance floor, nice view, the English muffins were a welcome change. Mostly women but not hostile. Nearly an hour of waiting goes by and Ann Maguire is nowhere to be found. We leave.

THE SAINTS: There are some places in the world from where I have been advised to steer clear, and this is one of them. But we went in anyway. We look around and within five seconds a bartender yells to us, "EXCUSE ME!!" Jon walks over to the bar to do the honors. The bartender explains that this is a women's

bar. Jon explains that he is from the Licensing Board. Politeness abounds. Briefly.

We worm our way through the Wednesday night crowd. I feel like the proverbial snowball in the coal bin. At one point, a woman approaches Jon and asks, "Who are you?" Unfettered, he retorts, "Who are you?" Tension fills the air. The bartender hops over the bar and, in hopes of preventing future confrontations, escorts us through the rest of the establishment. The DJ jumps from her booth to find out what three men are doing here. If looks could kill, and all that. Carl explains our purpose and she acquiesces. We head back toward the exit and Jon meets a woman he recently met at a party in the South End. Everyone within viewing distance looks

on with amazement.

Before we leave, Jon talks some more with the bartender. You don't have a policy of barring men here do you? "No, we just advise them that it's primarily a women's bar." One still wonders about the truthfulness of those rumors that men have been known to walk into The Saints and never walk out.

CLUB 76: Not crowded at all, not hostile either. No manager on the premises. What is that exercise mat for on the dance floor? We leave.

THE BAR: Back to familiar territory. There's Gary, an old neighbor of Jon's. We are escorted to the front, to the pool table area. Nice to see the "Person's Rooms" open doors to prevent drug dealing and other types

of carrying on. Gary walks us upstairs: very impressive view of the Public Garden. Do they have a live entertainment license for the piano player? Gary shows us his proposed new room which he hopes will become a western bar, if Jon and the other commissioners approve. Gary lets us walk around on our own. No complaints, nothing to hide. We continue.

1270: Joe McGowan had just been before the Licensing Board the day before for an official change-of-management petition. He promised that he would have "counters" on every floor to check for overcrowding, which had been a source of complaints in the past. We sneak upstairs without paying the cover, thanks to Rusty, and find a lot of people wearing togas. It's the annual 1270 Toga Party. Everyone is wearing white sheets, kimonos, sequined jockstraps, etc. There's Joe McGowan. Where's the counter? He stutters and offers to guide us around the rest of the club. He brings us downstairs, in back, all around. No problems here. We continue with our tour. Joe keeps stuttering.

SPORTERS: Home away from home. I can't drink anymore. There's Tom Kirley, who offers to escort us around. No need to, we explain; we've already done that. Jon wonders whether the dance floor has been approved. I note that it doesn't really matter, since no one is dancing.

Other bars will be checked out in future visits.

Effort to Register Sex Offenders Begins in Virginia

FAIRFAX, VA. — There is an effort on in this Washington, DC, suburb, similar to an attempt in Massachusetts, that would require convicted sex offenders to register with local police.

(See "State Would Deny Revere Offender List Request," in *GCN* Vol. 6, No. 26, Jan. 27.)

A member of the state legislature, Delegate Warren Barry (R-Fairfax), has introduced a bill before the body requiring those convicted of rape, child molestation or forced sodomy to register with local police or sheriff's offices.

There has been a reported increase in support of the bill following the publicity of the reported confessions made by John Wayne Gacy in Illinois. Gacy is the man being held by officials in

the alleged rapes and murders of 32 Chicago-area young men.

Delegate Barry said there is renewed interest in his bill "caused mostly by the incident in Illinois. That's a prime example of where this will would have worked."

Barry's measure, which is vehemently opposed by civil libertarians, was introduced to no avail in the 1976 session of the Virginia General Assembly. It was reintroduced and carried over in the last session. It would require all sex offenders convicted inside or outside Virginia to register with local police officials.

Barry explained that he has a dual purpose in introducing the measure. "Number one is to give local police a ready reference they do not now have. If a certain

crime came up they could check the *modus operandi*, and if it appears an individual might be a prime suspect he could be picked up for questioning."

The second purpose "is to provide a certain amount of exposure" to sex offenders.

The Barry law is apparently patterned after a 1974 California statute. He contends that after that registration measure was enacted, incidents of reported rape in the state fell by 17%.

The bill has earned the support of some women's groups in Virginia, but the Virginia American Civil Liberties Union has expressed strong opposition.

Victor Glasberg of the ACLU called the registration of convicted sex offenders a "horrendous pol-

Gay Community News

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COMMUNITY VOICES

GCN welcomes letters to Community Voices. If at all possible, your letters' should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld on request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

songs of changing

Dear GCN:

Walls to Roses: Songs of Changing Men is an excellent political statement and a fine musical album. After reading Christopher Garten's negative review in *GCN* Feb. 3, '79 I can only wonder what axes he has to grind as he clearly misunderstands *Walls to Roses* and reacts by attempting to belittle the album and the collective.

Walls to Roses is a political act. It is the first album by men, to my knowledge, which strongly challenges patriarchy, the principle oppressor of gay culture, of women, indeed of our planet. *Walls to Roses'* attack on patriarchy, the grass-roots, collective process which spawned the album on a shoestring (less than \$2000 on production costs) and the originality of the music and words are important statements. The album features very good sound quality accompanied by poignant imagery. Some of the songs offer the creative counterpoint of blending traditional arrangements with progressive images of men being strong and soft.

This album is the first well-produced example of "men's music" (in a similar sense to "women's music," the excellent cultural music created and recorded in recent years by many fine feminist and lesbian musicians). The future of our gay culture and of our planet depends on replacing the patriarchal death-culture with strong, soft men and strong, soft women acting flexibly and out of love, not out of acquisitive-ness.

I learn more of what I need to know from the talented musicians and cultural workers of *Walls to Roses* than from "influential" and apolitical artists such as Little Richard. This inspirational album deserves to be heard far and wide and often.

Yours in struggle,
Doug Friedman
Shelburne Falls, MA

to be or not to be

Editor:

Thanks be to Eric Rofes for raising the issue of gay suicide in the 2/3/79 issue. I'd like to comment.

Statistics on gay suicide are non-existent at worst and very iffy at best. However, as a volunteer with over 500 hours experience in telephone crisis intervention and suicide prevention, my observations have been:

1) We get few suicidal intent calls from women we believe to be lesbian, although women in general are twice as likely to attempt suicide as men in general. This suggests lesbians are either less prone to self-destruction than heterosexual women, or else less likely to seek help when they are. I suspect the former.

2) We get many suicidal intent calls from gay men, but the overwhelming majority of them are either alone or have recently ended a relationship. Paired gay men seem to cope as well as anyone else.

3) Suicidal gay callers usually see their sexual orientation as being only a peripheral issue to their pain, and many others incorrectly perceive it as being so. For example, they blame their gayness for feelings of isolation when, in fact, their isolated lifestyle is almost identical to that of non-gay callers, and for the same reasons. This is not to discount those tortured few who find homosexuality, per se, too painful to endure, but gradual social acceptance has greatly reduced their number.

I conclude that gay men do have a higher suicide rate, but the reason seems to be that more of us live alone, and single people have the highest suicide rate of all groups.

For those who like to indulge in stereotypes, the following two are more representative of self-destructive people than is the gay stereotype:

1) A middle-aged white heterosexual male, recently divorced, who is a practicing alcoholic.

2) A heterosexual widow or widower over 65, living on a small retirement income, largely ignored by family, and suffering from physical disabilities.

These thoughts are my own and should not be construed as the official statement of any agency.

Hugh Crell
San Francisco

Fridays

GCN needs volunteers on Friday nights to help send the paper out to subscribers. 5 p.m. on, 22 Bromfield St.

mindlessness, heartlessness

Dear GCN,

I have always applauded *Gay Community News* because of its dedication to presenting differing views, *within the gay community*, and its apparent support of feminism.

However the recent attack by Nancy Walker in your pages of David Thorstad represents that narrow, vitriolic, oppressive and homophobic point of view one might expect from *outside the gay community*. Her self-oppression is evident even before reading her account of her closeted behavior around her lover's family in a previous issue. The tone of her letter and the onerous association of David Thorstad to killer John Gacy blurs any possible good points she may have made relative to Thorstad's provocative and courageous attempt at proposing theory for the gay movement. (I don't believe that he attempted to speak for THE gay movement.) I do not appreciate her anti-gay statements being printed as I can read plenty of this in the non-gay press.

But a deeper issue is raised by Walker and Andrea Dworkin's absurd and also anti-gay and anti-male assaults. That is the issue of feminist women trying to define men's sexuality in women's terms the same way that men have tried to own and define women's sexuality. Dworkin's feeble attempt at an academic theory about men's sexuality proves that women had better do some more talking with feminist and gay men about what male sexuality is and until then perhaps the less said by them the better as men struggle to forge and define our own ideal of non-sexist sexuality. There is a female sexuality and a Feminist way of relating. But I believe that stripped of all the sexist, role behavior there is also a masculine sexuality with its own desires and ways of relating. I believe women need to acknowledge and understand this before we launch into campaigns against pornography and boy love. A good way for women to do this is to talk to gay men and not belittle and harangue them as Walker and Dworkin do.

One thing I learned from feminism and therapy is that if there are parts of you that you haven't explored, come to terms with and don't feel secure with you can project your fears of those areas onto others. With this in mind it seems that Dworkin and Walker have succeeded only in enlightening us about their own sexual development and the separateness they are experiencing between sex and love and nurturing.

I know these statements border on personal attack also but they come from the anger of a man, a gay father and a feminist who has struggled for many years educating myself and other men and trying to understand gay and non-gay women. The mindlessness and heartlessness of writers like Dworkin and Walker do not make the approach to non-sexist men any easier and only add to these men's ignorance of themselves as men. They show me the lengths to which we go to broaden the gap between lesbians and gay men. I almost hope that this recent display of ignorance is peculiar to the *Gay Community News* or Boston, but I think it is present wherever we isolate ourselves into political cliques, away from our old allies and members of society we hope to reach.

In struggle,
Dan Dickmeyer
Santa Cruz, CA

closets and coffins

Dear GCN,

I would like to express my support for Nancy Walker and the column she wrote on the subject of "Boy-Love" currently being addressed, and addressed, and addressed again in every issue of GCN since what seems like forever.

The Walker column, Roberta Stone's letter and Robin Morgan's interview have done a thorough job of articulating my thoughts and feelings on this matter and I thank them all for their contributions to what had been a very one-sided discussion of a very important issue.

If you want to kill the gay rights movement you just keep on promulgating the idea that gay people want the right to have sex with minors and that the majority of gay people support this. We won't be in closets anymore, we will be in coffins!

Even if public outrage was not an issue, I still would not support the proposition that adults can or should have sex with children. This is a classic example of why so many lesbians shun the gay rights movement in preference for feminist groups!

Sincerely,
S. Chan
Roanoke, VA

the thin line

Dear GCN,

I agree with Robin Morgan (interview by Jil Clark in the Jan. 20 issue) that children have the right to room of their own without the manipulations and exploitations of adults, particularly the freedom to indulge in sexual play with other children of or near their own age, as most of us did in pre-pubescent days. I would go further to say that children also have the right not only not to be sexually used and abused by anyone but need also to be spared the selling of their bodies and voices in all media advertising and the deforming of their minds and spirits in other man-made and rigidly controlled heterosexist institutions such as the nuclear family and "educational" system. (A major part of the matriarchal vision must concern itself with the healing of this hideous psychic and physical crippling of children.)

Morgan makes a pretty clear distinction between the pornographic and erotic, between the sex-negative and sex-positive, but the distinction hazes over when she doesn't clearly distinguish the demarcation between children ("two" to "nine"), to quote the lowest and highest ages she mentions) and adolescents in respect to what she terms "boy-love." Many adolescent youths (I'm thinking especially of gay male youth), whose need for and for sharing affection and sex is very real and very potent, contrary to masculinist heterosexist thinking which tends to treat not only women but children and adolescents as unthinking and unfeeling property, are quite capable of deciding with whom they want to have those needs met, be it someone around their own age or older.

That pornography and erotica, like sex and sensuality, is a confusion that exists in the still-puritistically muddled brains and bodies of many of us (another hobbling legacy of our patriarchal forebears), is something that needs to be made precise and separate at every point before we can begin acting on the vision Morgan hints at in all its wonderful potentialities. Audre Lorde in her essay "Uses of the Erotic" accurately defines pornography as "sensation without feeling." The erotic — sensation *with* feeling, with affection, with respect — is the root of all love, is sensual, but isn't necessarily always sexual, as Morgan makes clear in her example of the erotically pleasurable but non-sexual touching of an infant or child; or as is the touching of one's mother or father, or sister or brother, a friend, male or female (many gay men, among ourselves and with others, can't distinguish this difference between sexual and erotic touch). But Morgan's overlapping of two separate age-groups is a carelessness which lumps those gay men who "inherently" (to borrow her word) and genuinely care for and love youths with those who would take advantage of them and dehumanize them for their own selfish purposes in a sick need to humiliate and subject.

I see the vision Morgan speaks of as an exciting and vitally necessary prospect for survival on this glorious green globe (yes, it's still that in spite of all the injuries done to it through the centuries by initial male womb-jealousy and eventual and tragically still-current male womb-hate in murderous arrogance in pathetically attempting to "improve" on and control, out of deep-rooted fear and the nagging, unvoiced suspicion of innate inferiority, all the makings of our Mother Creator — and by extension the continued blighting of the strengths and qualities of all women).

Radical lesbian feminists such as Morgan have begun to show us the way again. A return, and leap forward, to matriarchal mother-power and mother-custody to restore on live-earth again the prevention of murder, incest, rape and sexual and spiritual molestation of and among all her children, is a vision that men — and it's especially imperative for gay men — must come to also see and follow our sisters lead and struggle with them to help make an amazing reality.

Love to you all,
Michael Rumaker
South Nyack, NY

both sides now

Dear GCN:

I applaud Nancy Walker and the others who have expressed their opposition to the suggested removal of legal limitations to adult/child sexual encounters as much for their guts to run counter to the popular (?) view in the gay community as to the stand itself.

The recent dialogue pro and con on man/boy love was the most refreshing exchange of opinions I have read from the gay community in some time. What disturbs me, however, is the all too prevalent shouting of "traitor; an Anita Bryant among us," etc., ad nauseum, every time a gay person expresses an unpopular opinion. Are we all to be puppets with like views?

Are we that insecure and unsure of ourselves that we must berate our brothers and sisters for having a view different from our own? I find this behavior to be far more disturbing than any point of view which may be different from mine. More respect for others' viewpoints, in my opinion, is in order. And more two-sided coverage! It's healthy.

P. Cumberland
Portland, ME

SPEAKING OUT

Reality and Some Dangerous Directions

By Ian Johnson

It is with a mixture of amusement and disgust that I note the controversy raging within the pages of GCN over how the adult gay community is to deal with the negative PR created by the sexploits of some of its youthful members. Amusement that we have only now, and due to external threat, acknowledged the existence of a problem; disgust at the self-serving and self-righteous reactions by adults which seem primarily intended to merely cover our own asses.

In the pinch, minority communities have traditionally produced their own worst enemies, and the current tendency towards wanton fingerpointing and name-calling is no exception. Rather than bother trying to understand the totality of the dilemma gay youth in this society find themselves in, spewing adult rhetoric is always much easier — be it “self-restraint and sexual prohibition for the survival of society” or “Repeal all age of consent laws! Freedom of sexual expression for all!” The level of the discussion has degenerated to the point that some would have us unthinkingly accept either the spectre of innocent babes, teddy bears under the arm, being offered candy from strangers — or the equally convenient image of sex-starved young men pounding down the door of convention to merely demand their rightful share of the action.

It would appear to me (and I daresay I can speak for all the Ian Johnsons I know) that a new focus, based on REALITY, must be incorporated into this critical and long overdue discussion if the youths, who are presumably at the center of the issue, are to gain anything from it.

As a gay man who has had considerable first hand experience on both coasts working at two of the very few agencies to be dedicated to providing services to gay identified adolescents, I can discern (albeit dimly, through the smoke) that extremely important points are being made by both sides — points that need not exclude the concerns of the other. If, however, the articles and letters in GCN reflect community sentiments as accurately as usual, than I must assert that we are being led in a very dangerous direction. *We are taking the bait and accepting straight society's definition of the constraints of the problem.* In limiting our focus to only *their* issue — the sexual victimization of youth by gay men — without considering the entirety of the youths' situation, we are putting ourselves into a no-win situation. The resulting emotionalism, incrimination and rush to disown the issue should hardly be surprising, and the concurrent chorus of “no healthy homosexual has *anything* to do with youth!” plays right into the hands of the Bryants and the Byrneses.

The real issue is not one of *age* of consent, for the concept that there be some magical, universal point at which each and every adolescent becomes capable of consent, and before which none are, works only in the interest of those who require simplistic rules rather than reason. It should be obvious that age is only one of many factors involved, although it is the easiest to peg to a law so we can pretend to have solved the problem. The *real* issue is, or should be, the more illusive concept of consent itself. Central to this concept are: an informed awareness of alternatives; the ability to discern and accept responsibility for the consequences; and free choice from a position of self-power. Although I would agree that a great many adolescents are presently incapable of granting true consent in sexual or most other areas, I strenuously disagree with the conclusion that they are *innately* incapable of it. To the contrary, all my experience has shown they lack this power simply *because they are so seldom supported to develop it.* This is a crucial distinction.

Neither is the *real* issue one of rape, molestation, prostitution rings, pornography, nor murder — despite the bait being offered. Ms. Walker's (GCN Vol. 6, No. 24, p.5) direct and matter-of-fact equation of “boy love” with “only fucking them,” and even indirect association with *murder* is of a logic so malicious that it is terrifying to find such thinking within our own community, much less coming from a columnist for GCN. On the other hand, why should it be so surprising that, in a society where the glorification of raw power knows no bounds, there should exist men, gay or straight, who sexually take advantage of those more vulnerable? The *real* issue is, or should be, the complacency with which the gay community *accepts* the defenseless position into which adolescents are forced by a hostile society as punishment for the crime of asserting their homosexuality.

The Same Joys, The Same Sorrows

By Lee Stone
Secretary, Boston Vikings MC

A dozen or more red candles illumine the podium where my friend and brother Walter is being sworn in as president of the Rhode Island Falcons, and I join with the eighty or so other representatives of New England clubs in applause and confirmation of our solidarity. I marvel at the diversity of the men here. They span all ages and races, all walks of life, political belief and awareness. All are members of tight-knit, self-supporting organizations which stage shows, large group weekends and raise funds at will. Some, like the Boston Vikings, have been around for ten years or more. Other than their club brotherhood, they . . . no, we have one thing in common: a feeling of alienation from much of what constitutes the gay community, not by choice, but by the predilections of either those who take the socially rooted path of good gays vs. bad gays (i.e. no dragqueens or leather numbers wanted) or by those fanning the flames of feminist rhetoric (you're too male looking, or your way of relating is violent) which necessarily has reached a humorless, sacrosanct, and unchallengeable intensity common to many on-going and past struggles for liberation.

If there is a place in Boston where “club men” hang out it would be at Herbies, above Twelve Carver (one of this city's only gay-owned bars). It is there that all your imagined images of “brutal beasts” would be shot down, as greetings of “hello Rose” peal across the bar and old acquaintances hug and kiss in greeting, or you can find you can actually just strike up a conversation without the hard cruise of a Chaps or the Eagle. You can even walk away from the place feeling you've had a good, congenial or hot time with or without someone in tow for the night.

Perhaps it is time for Boston's politicians and non-politicos to realize what a wasted resource the “leather/denim” community is, and how dressing “butch” does not deny one the ability to be a loving, gentle human being in bed or out. Perhaps it is time to say “it's none of my business if someone wants to consensually relate in any form, even in an act of erotic violence either in the privacy of a home or in private bar ambience. Perhaps it's time to get down to the *shared* goals of the lesbian and gay community.

While our political differences are rife, there are certain issues which unite us: the right to hold any job and not live in fear of being fired because we are lesbian or gay, the right of gay fathers and lesbian mothers to keep and nurture their children in a loving environment, the right to congregate and love in our own places free from police harassment and mafia/political exploitation, freedom from witch-hunting show trials by bigoted D.A.'s, the right for women and children to be free from random violence in the home and the right for women, elders and gays to be free from the many brutalities of street thugs at night, the right

At the crux of the problem are not suburban adolescents who sneak into the city on Saturday for a quick rendezvous at the bus station. They will return home and have a moderate amount of control over the situation. The issue is not, after all, (or should not be) the danger to youth by the sex act itself, but, rather, the potential for abuse of the adult's role of power. No, the real victims — and on so many levels — are the youths abandoned to the streets: the literal rejects of the nuclear family who were deficient enough to come out, careless enough to get caught, or unfortunate enough not to be able to “pass.” Our modicum of recently found freedom in the discos and even the military should not blind us from the unbearable conditions to which such youth are all too often subjected. In reality, there are few, if any, residential facilities for openly gay adolescents, and very few supportive foster homes. If the parents refuse or are unable to let the youth remain at home, s/he remains in limbo in a jail known as “detention facility” until s/he runs away or gets spit out somehow. All for the non-crime of being gay — which falls under the catch-all of “stubborn child.”

I could literally terrify you with case studies from only my own experience (and GCN could provide a valuable service by exposing such conditions), but suffice it here to say that if a youth makes it through the juvenile “justice” system, the psychiatric wards, etc. etc., in one piece and lands out on the street, s/he is *lucky*.

And once out on the street, where is all this “nurturance and protection” about which we've heard so much of late in the letters to GCN? The reality is that under-age youth are almost as unwelcome within the gay community, shunned by most adults for fear of scandal. These youths quickly learn that their bodies are their only asset, and those women who want to believe that this is not a woman's issue should know that a great many adolescent female prostitutes end up as such because of their lesbianism. The milieu for each is the straight or straight-identified John with wife and kids in the suburbs. It is perhaps easiest for the males, for if they can find a gay-identified man who will provide them with food, shelter, clothing and a little pocket money — all for a little sex — by the codes of the street, *he's got it made*.

Now we come to the portion of the adolescent dilemma where we're all supposed to get and condemn these men in disgust at the very thought of it — despite the recurring fact that many of the “victims” assert that these men are often the only ones who have ever shown them any love or concern. It's rather like the old “condemn the gay bars” argument rather than be thankful that they at least existed when that was all there was and accept our responsibility to create alternatives.

Just in case you're wondering why I left the field of social services to gay adolescents, it wasn't the straights, despite the hell they put us through; no, it was the *gay community*, with its lack of support, insincerity and mock self-righteousness. The unspoken assumptions that I *must* be sleeping with my clients, or why else would I be interested in them. The same thing is happening right now, where anyone in contact with youth is suspect while others try so hard to prove their “respectability” to the hets.

It's actually very simple: As long as gay adolescents continue to grow up isolated and alienated from one another in an environment threatening to their very being, with no place to turn, they will most naturally continue to turn to gay adults for support. And as long as the *only* gay adults who will bother with them and risk their image are those even partially motivated by sexual interest, there will be problems.

Until the community is as willing to work as to pontificate, there will be no true solution. Until we create a safe, supportive and non-sexually charged space for gay adolescents, there will be none. Spaces where our youth can become gay and proud, learning how truly unlimited that process can be. Spaces for which they won't feel pressured to pay with their bodies, for they desperately need to find that they have other gifts which are even more valuable in the long run.

If we are truly concerned with nurturance and protection, we cannot continue to turn deaf ears, for the problem will not go away, no matter how much some of us condemn GCN for raising it. It is the Anitas and the Garretts who are raising it, and it is not coincidental that the front lines of the battle are in the schoolhouses with gay teachers. Let's not be misled by our own propaganda — *We do subvert youth* by our very existence as open lesbians and gay men. We expose the long hidden possibility of *choice*. The choice of taking the self-power to be oneself rather than spend one's whole life pretending. If we continue to play their “respectability” game, having “absolutely nothing to do with youth,” than someone else will. To self-righteously bicker over who is worse is disgusting.

“Speaking Out” is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

for more and better-funded health services for gays, rich or poor. These are just some of the basics we can agree on, and though tactics on achieving them may differ, we are united in goals. With so much to agree on at the heart of things, whether Republican, Democrat, socialist or feminist, it would seem ludicrous to let a look, or consensual sexual nuance impede realization of our common ideals. It is so easy to oversimplify and dig in on some fixed idea and not relate . . . and another matter to overcome prejudices and rhetoric to reach a working understanding.

The Rhode Island Falcons have, with the help of other New England clubs, raised money for the Providence Gay Hotline, and the Toys for Tots campaign. The Boston Vikings along with the Falcons have participated in benefits for GCN and the Vikings used their club nights to sell and give away (at their own expense) tickets to the now historic Gore Vidal lecture on behalf of the Boston/Boise Committee. We also hosted a well-attended workshop on Leather/Denim identity during Lesbian and Gay Pride Week. Still we receive no support or good word from the lesbian and gay community. In the past our offers of speakers or our participation in various meetings have been met with ill-concealed dislike or distaste. But true to *our* belief that we are responsible members of a community, we will be holding a gala and benefit in April for one or more organizations in the lesbian/gay community in need of funds. We hope you will respond positively to this community outreach effort and support us in whatever way possible. And when you see a New England club member, whether Viking or Falcon, Guardian, ASMC, Entre Nous, Vulcan or Studs MC, don't be afraid to ask the nature or charter of their club, reason for dress, etc. For you will find we share the same joys, sorrows and aspirations of the community as a whole and can be as pleasant or as obnoxious as any individuals in any group. Let us not have another wasted year of omissions or hatchetings and work together for a more united gay community. It would certainly bring a great deal of meaning to our tenth anniversary if we could help bring this about.

NEWS EDITOR

Gay Community News is accepting applications for the position of News Editor. News writing and editing skills needed as well as a commitment to feminism and social change. Please send resume to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108.

OFFICE/BUSINESS MANAGER

GCN needs an Office/Business Manager. Responsibilities include billing, A/P, A/R as well as office duties. An awareness of gay and feminist issues needed. Address inquiries to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108.

CONTACT

By Dai Thompson

HARTFORD, CT — Gay rights legislation has again been introduced into the Connecticut General Assembly. It is essentially the same bill that has been introduced in previous years, and would add the phrase "sexual orientation" to the list of attributes (race, sex, religion, etc.) protected under Connecticut's current civil rights statutes which forbid discrimination in such areas as employment, state services, licensing, housing and public accommodations.

In 1975 the bill was passed by the Senate, 23 to 11 with 2 absentees, but was defeated in the House, 60 to 87, with 4 not voting. In 1976 and 1977 the bill was first brought up in the House where it was defeated, 62 to 84 with 5 absentees in 1976; 43 to 94 with 14 not voting in 1977. Because it was defeated in the House, it never got to the Senate for a vote in 1976 or 1977. With the unusually conservative nature of the General Assembly voted into office in 1976, it was decided not to even bother introducing the bill in 1978.

Luckily, a couple of old friends were voted back into office this year, along with several new liberal types, giving the legislature a somewhat better balance, and our bill a better chance, than existed in the last session.

The Human Rights and Opportunities Committee, chaired by Senator Betty Hudson and Representative Margaret Morton, two of our strongest supporters, has disappeared. Instead, the bill has been sent to the Judiciary Committee, traditionally one of the most conservative committees in the legislature. Therefore, a major battle this year will be in getting

the bill out of committee. If we can get it out of committee, it will, once again, first go to the Senate, the more liberal half of the legislature, where we are fairly sure we can win again this year. If we do win in the Senate, the next step is the House (it will not need to go back to a committee because the Judiciary Committee, like most other committees, is a joint committee of the Senate and House). Present readings of the House indicate that it will be difficult to win there, but not impossible. The last step, of course, if the bill does clear both the Senate and the House, is the Governor — and no one is taking odds on what she may do. Many feel, however, that if it does pass the legislature Gov. Ella Grasso may not necessarily veto it. In 1975 she was quoted as having "reservations about the bill." Since then she has been essentially non-committal. Last June, in an interview with the Women's Coalition, she indicated that she did not feel there was any need for gay rights legislation in Connecticut.

How people can help. The single most important thing anyone who supports gay rights in Connecticut can do is to WRITE or call their legislator. For most Connecticut legislators, 5 or 6 letters on a single issue is a landslide — so your letter will count. In 1977, one legislator was so impressed by a letter he received from a constituent supporting the bill that he actually carried the letter around with him at the capitol, pulling it out and showing it to anyone with whom he was talking about the bill. And, in spite of his hesitancy, he ended up voting in favor of the bill, although few of his colleagues joined him that

year.

Several legislators have already said that they support the bill but will not vote for it if they receive objections from their constituents. So please, get those letters out. A list of all the legislators, their addresses, past voting records and results of two polls taken last fall, along with maps indicating what district each legislator represents, is available from the Conn. Gay Task Force, P.O. Box 1139, New Haven, CT 06505, or from the Gay Alliance at Yale, (202) 436-8945.

CGTF's brochure also notes which legislators are sponsoring the bill this year, namely, Senators Sanford Cloud of Hartford and Richard Bozzuto of Watertown and Representatives Patricia Hendel of New London; Naomi Otterness of Ledyard; Dorothy Goodwin of Mansfield; Rosalind Berman, Irving Stolberg and Geil Orcutt, all of New Haven; and Margaret Morton of Bridgeport. When writing, be sure to thank those sponsors, as well as any other legislators who have indicated support.

Also noted in the brochure are the members of the Judiciary Committee: Senators Leonhardt, Post, Curry, Skowronski, Owens, DePiano (Senate Chair of the Committee), Santiello and Cunningham; Representatives Lawlor, Willard, John Berman, Tulisano (House Chair), A. Parker, Conn, Mosley, Rosalind Berman, Onorato, Sponheimer, Dyer, Patton, Frankel, Jaekle, C. Parker, DelPercio, Glickson, and Anastasia.

As discussed above, the Judiciary Committee is going to be a major obstacle this year, so contact with members of this committee is especially important. The committee must decide by Feb. 13 whether to raise the bill for a

public hearing. (Chances look good we will win this first step.) Then they have until April 19 to issue a favorable report to the rest of the General Assembly — such a report can be issued, of course, any time after the public hearing. When writing about the bill, refer to it as S.B. (Senate Bill) 705, or as it is usually called in the legislature, the "Sexual Orientation bill." There is, of course, no harm in referring to it as the gay rights bill. It's just that the other two are more specific references and hence may be less confusing to the legislators, particularly the ones who are not already aware of this legislation.

Besides writing to one's legislator, the second major way people can help is to TESTIFY at the public hearings, which will probably be held sometime late in February or in March. Testimony about the need for this legislation (examples of discrimination, etc.) is particularly important. Because the committee only needs to give five days notice as to the date of the hearing, anyone interested in testifying should send their name and phone number to CGTF at the above address. This way we can call you when we know the exact date of the hearing. Written, anonymous testimony may also be submitted through CGTF. Letters to legislators can, of course, also be written anonymously; simply tell the legislator why you do not want to sign your name.

A third way people can help get a gay rights bill passed is to contact other gay people and get them to write to their legislators. It is also important to persuade non-gay people to support this bill by writing or testifying about it. And, of course, getting organiza-

tions to support gay rights is also helpful, particularly those groups involved with teaching or children. CGTF would appreciate receiving copies of any support statements or letters sent out to legislators, and copies (or original letters) should also be sent to Governor Grasso, 990 Prospect Ave., Hartford, CT 06105.

A fourth way anyone can help support gay rights in Connecticut is to send a contribution to the CGTF, address as above. No one in CGTF receives any money for the work they do with us; we are strictly a volunteer organization. All money contributed will, therefore, be used exclusively for educational efforts, principally for the printing and distribution of information brochures, such as upcoming ones on discrimination in Connecticut, Gay Teachers, and national and local groups supportive of gay rights, as well as the legislative brochure (*Write for Your Rights*) described above.

Gay rights has a chance in Connecticut this year — but only if everyone helps by writing and getting others to write, or testifying, or both. As has been said frequently before, politics is not a spectator sport. Direct involvement by gay and non-gay supporters is essential if our bill is going to have any chance at all. And it is not necessary to come out to simply pick up a piece of paper, or the telephone, contact one's legislator, and say, "Hey, I want my rights, too!" Gays are the second largest minority in this country. It's about time our voices were heard. We've been invisible long enough. Let your legislator know that you're there and that you care, and get your friends to do the same. By June, we just might have our rights.

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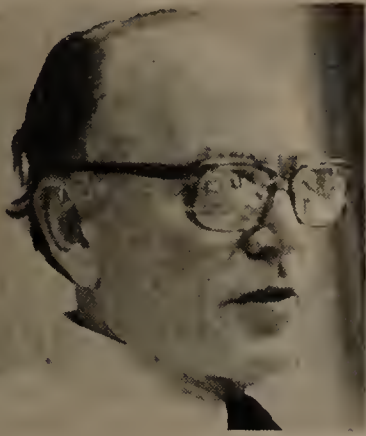
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Boston Unitarian Universalists Continue Funding Gay Office

BOSTON — In what proved to be a strong endorsement for the only existing denominationally-supported Office of Gay Concerns, the Board of Trustees of the Unitarian Universalist Association of Churches, meeting here, voted to continue funding the Board. The decision came against the recommendation of the Board's own finance committee.

Faced with a deficit budget for the 1979-80 fiscal year of some \$175,000, the Board had some difficult problems to solve and decisions to make. Some program cuts were inevitable but only two personnel cuts were recommended. One of those cuts was the Associate Director for Social Responsibility which includes Gay Concerns and elderly program planning.

After a number of hours of discussion and debate, combined



with statements of support from gay men and lesbians from Hous- ton, Albany, NY, Norfolk, VA, and elsewhere, the Board voted by secret ballot and ranked both program cuts and program expenditures.

When the votes were counted, retention of the Associate Director's position was in third place

and assured of being retained for at least another year. The Trustees had, therefore, continued support of gay issues in a course begun in 1970. In that year, meeting in Toronto, Unitarian Universalists first voted "to end all discrimination against homosexuals, homosexuality, bisexuals, and bisexuality" and urged all churches and fellowships to initiate meaningful programs. Additional supportive votes were taken in 1973 and 1977.

Bob Wheatly, the incumbent Associate Director and co-chair of Boston Unitarian Universalist Gays and Lesbians (BUUGL), expressed his relief at the outcome of the vote. "This confirms," he said, "our denomination's commitment to gays, lesbians and bisexuals and our recognition of their special needs and problems."

Wheatly said, "Now I can concentrate on doing my work without the threat of termination. We already have a packet of informational materials being distributed to the churches and fellowships and are working on a series of educational units that will further formalize the education process we have begun."

"However, we need to do more to let our congregations know who we are. Too many gays and lesbians [here] are closeted still. In many cases their fears could be overcome with a little more support locally. I'm trying to encourage that. The people in our churches need to know that we aren't 'out there' somewhere, but are right there sitting next to them in church."

Equal Rights Amendment

Continued from Page 3

Street N.W., Suite 1048, Washington, D.C. 20004.

In the wake of the Missouri and Nevada lawsuits, three other state legislatures took action on equal rights amendment resolutions.

In Virginia, a House committee voted 12 to 7 against the last remaining resolution pending before the legislature. But, although the committee doomed any chance of ratification for the seventh year in a row, in a separate vote it agreed to open ERA to a statewide advisory referendum in 1980.

The Utah Senate also repudiated the ERA when Republican majority leader Fred Finlinson won ap-

proval to suspend Senate rules and vote on the unscheduled item. Democrats protested that the Senate should not have voted on the measure without first informing the public that it planned to do so. Finally, the Mississippi Legislature let its proposed ERA resolution die in committee.

The Equal Rights Amendment must be ratified by 38 states by June 30, 1982 to become part of the Constitution. The original deadline for ratification, extended by act of Congress last October, was March 22, 1979. So far 35 states have approved the measure.

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Walls To Roses:

Women Work With Men

By Jil Clark

Last summer, a collective of seventeen men who see themselves as anti-sexist came together in Cambridge to make a record which would reflect this ambitious political aspiration. They debated the issue of women's involvement in the album:

... Not all men who claim to be re-examining their masculinity actually do much to better the lives of women. Frankly, we are skeptical of a men's movement that amounts to little more than male bonding and that leaves behind the responsibility of building a new society.

When the collective realized that it would need to hire some more musicians and a professional technician, feminist musician Joanna Cazden suggested to Willie Sordill that a fine way to put their anti-sexism into practice would be to hire women to fill these vacancies. Six women were hired: technician Karen Kane as a technician, free-lance photographer Ellen Shuh and Cercie Miller, Ginny Bales (GB), Marcia Taylor (MT), and Marcia Diehl (MD) as vocal and instrumental musicians. The following are excerpts from interviews with Karen, Ginny, and the two Marcias.



Ginny Bales

Marcia Diehl

Ellen Shuh

GCN: Why did you decide to work with the Men's Anti-Sexist Collective on their Album "Walls To Roses"?

GB: I thought it was important for women and men to be allies in any area where we can clearly agree. In this case, our common belief was that sexism and gay oppression are linked and are both harmful to everybody.

Also, I've been intrigued for a long time with the idea of making good music and a political statement simultaneously, so I've done a lot of working with women on musical projects before this one. And I was curious as to what kinds of songs men would be writing to address sexism. I was to discover, of course, that there were more songs about gayness than about anti-sexist relationships between women and men.

KK: I'm not really "political." I'll record anybody's music (regardless of their political philosophy) because the more experience I get cutting records, the more I further my career.

I got into the technician business in 1970 in New York as a receptionist and worked my way up from there. My boss was a middle-aged man, just as sexist as most, but because we knew each other personally, he gave me a break. Seeing my potential and desire to become an engineer, he respected me as a friend and let me do what I wanted with my life.

But the men in the Anti-Sexist Collective treated me as if I was the best technician in the world. Their tremendous respect for me made me respect them even more.

GB: Working on "Walls To Roses" was a very validating experience because women's competence was appreciated.

MD: I worked on the record because I wanted to support the efforts of men throwing off the male role (in search of a new, more authentic meaning) of what it is to be a man. I remember a time five or six years ago when lesbian feminists at gay rights conventions were opposed to men dressing up in drag ... being "feminine." The women said that that's not what a woman is, that's a mockery of women. The men argued, "we were brought up to be strong and masculine and acting 'feminine' is our way of rebelling ..." I feel supportive of men not being "masculine," but (I want them to remember that they are choosing to take on and value traits that women are forced by socialization to adopt.)

Also, it's a fact that women are more oppressed by sexism than men. These men realize that. They realize that, regardless of how anti-sexist a relationship they can have with one woman, women are oppressed by men ... I think that it's wonderful that the men in the collective, to varying degrees, realize that and want to struggle to change it. Some of the men are more pro-"new masculinity" than anti-sexist, though ...

GCN: What do you mean by "new masculinity"?

MD: (In order to live up to his claim to being "anti-sexist") a man must be actively fighting sexism beyond the scope of his personal life. A man who (embraces only "new masculinity" is content to merely shift) his sex role so that he does the dishes and shares the housework ... and tries to be gentler. He recognizes that women are oppressed but he doesn't try to point this oppression to anyone else.

I think that the men in the collective have shown that they are to different degrees anti-sexist by doing this project, although some are more into producing good gay male songs and bringing out their own gentleness than fighting for women's rights directly. The album they created turned out to be more pro-new man or pro-new gay man than anti-sexist. Because enough of the men realized this, the title was changed from having the word "anti-sexist" in it to "Walls To Roses."

A while ago they asked the all-women group that I'm in, The New Harmony Sisterhood Band, to do a benefit for the project. (Many of the women were reluctant to consent because we felt that we could more profitably) spend our energy raising money for battered women, lesbian mothers or some other women's priority. And I agreed, despite the fact that I supported what the men were doing. So when I was asked to work on this album, I felt very good about the fact that we women were going to be paid for our time and not be expected to attend a lot of meetings. ... It sounds like we were at a disadvantage not being in on the decision making ... but it actually was a (progressive) switch: women would benefit financially as well as be freed to continue to give their energy to their own issues).

GCN: The men in the collective weren't insisting that you volunteer to help them fight their own sexism?

MD: Exactly, they didn't drain the energy of the oppressed in re-educating the oppressors.

MT: Yes, none of the women were in on any of the long collective discussions and decision-making processes. They were exclusively for the men. We were hired to do rehearsal and studio work exclusively. The thinking behind this was that men ought to get it together on their own, make their own decisions by a collective process and not rely on women to keep the process going.

GCN: Do you think that they met their goals of collectivism during the recording sessions and anti-sexism in the final product, the album?

KK: During a recording session I'm always concentrating so hard that I only catch flashes of warmth or coldness ... I just remember that at the end of each session the men were all glowing. I've never before worked with any men like these and probably won't have the opportunity to ever again.

GB: Process-wise, I thought they did well (in attaining their anti-sexist aims) ... I didn't have to be continually stopping to explain how certain things are (misogynist) or interrupt them for being sexist.

(As for the record) ... Do you remember the stage in women's music when we never made any reference to men except to say, "Fuck you, buddy?" Well, (judging from the songs in this collection) I think the songwriters are at a (comparable point in their political development). I think that at some future time they may want to write some songs about their anti-sexist relationships with women.

But I'm glad to see people validating themselves and taking pride in themselves. I imagine that women who hear "Walls To Roses" will feel supported in knowing that men are (questioning sex-role stereotypes). Everyone needs active allies outside of their own group. It's important to have feminist support coming from people other than women.

MD: Something that makes feminists less supportive of the men's movement is that men have always gotten together and felt good about themselves. But this collective clearly was getting together to diminish the power given to men in patriarchy, to discover together their own sensitivities. They are men gathering together to redefine maleness just as women are attempting to discover what women truly feel. But an anti-sexist man is in the weird position of trying to feel pride about being a member of a group — namely men — the majority of which still oppress women. He must make the (alleviation of another group's oppression) his own political priority. It's a very dedicated fight. I, as a white person, am not conscientious about involving myself in anti-racist activities a lot. Yet here I am expecting men to fight oppression of women. It would be easier for men to appear "liberal." Surely someone would pat him on the back for that. For a man to be anti-sexist is almost above and beyond the call of duty ... or maybe the result of guilt ...

MT: Marcia, I think that the men's being in the collective wasn't (a guilty or heroic response). They each had a personal stake in being there.

GCN: Do you mean that the men were in the collective because they see the link between sexism and gay oppression and realize how the limitations placed on women restrict men as well?

MT: I mean that they all wanted to make a record! I don't want to be critical, but that needs to be pointed out. Some of the men were (greater feminist-sympathizers) than others, but they all wanted to see themselves cutting a record ...

I think the reason that the album is predominantly gay-oriented is that most of the songs were about gayness and their authors came to the collective with a very urgent need to make a statement about their personal experience. I know that more than one of those men is going on to make other albums and this was a stepping stone in his own career. And that's fine. But I think that a lot of the men brought to the record their expectations of making a "personal statement" and those (didn't) fit into the original thematic purpose of the collective: anti-sexism) ... If more of the men had come not expecting to recall "what growing up was like for me" then they (could have more closely adhered to their anti-sexist ideology).

MD: Willie envisioned the record as a more anti-sexist thing, but (as it evolved he gradually realized) that it wouldn't be so ... But I felt good about the way that the men were listening for something sexist. For example, in the Karen Silkwood song, the line where her boyfriend says, "Baby come back to bed," originally read, "Baby come to bed." Some of the men pointed out that the original lyrics made it sound like some man was trying to pick Karen up as she walked down the street, so they changed the line to avoid offending women. That was a little thing, but it reassured me. I think that it might have slipped by had there not been anti-sexist men there.

GCN: Don't you think that the predominance of gay-related songs on the album reflects the fact that the men's movement has a disproportionately large number of gay men in it?

MT: Yes. And I guess that there are probably more gay than straight males in the men's movement right now ... A straight man in the collective wrote a pro-gay song, "Homophobia," but it was not included because the men felt it didn't take gay issues seriously enough. I think



Kenny Arkin (l), Michael Hussin (r), George Fulginiti-Shakar

By Demian

The following interview took place on Aug. 29, 1978, with four collective members: Willie Sordill, Michael Hussin, George Fulginiti-Shakar and Kenny Arkin.

GCN: When did the collective begin to function?

Willie: The first time I think any of us acted as a collective was in putting together the April 1st concert. The people of Boston worked cooperatively, men and women, putting that together.

GCN: You knew a record was in the works and the concert was mainly to make money for it?

Willie: Yeah. Michael: And arouse interest in it and get more support.

Willie: Raise consciousness also. GCN: How did you all meet?

Willie: I met most of the collective members through ads, but I introduced myself to Michael. Michael was the only male musician I'd seen in concert who addressed specifically the issue of sexism. In between songs, he had made some statements about what it meant to him, as a man, to be playing music with feminist women.

GCN: What is the main purpose of the collective? The philosophy? Why do the album?

Michael: We're firmly committed to overthrowing the patriarchy

(general laughter) in about a year or two. (more laughter)

George: We started out, the first time we'd all seen each other, with a general discussion of goals. But it wasn't like "Let's agree on goals." It was just, "What are each of our goals?" There was a piece of paper on the wall which was filled with people's ideas.

Kenny: I think through the whole process there was a lot of growing of people's politics. For me that's the test of a good collective process; one that I see as having a lot of political input, as well as getting something accomplished.

I'd never played with other people. I'd just never thought of it. This changed everything. Thinking of myself as part of a whole and not feeling isolated. I'm taking it more seriously, I'm putting more energy into it, so the quality is better.

GCN: Anyone else find that happening to them too? A change musically or personally?

Michael: I know that the whole process of being involved with both women and men, playing feminist and anti-sexist music, has made me more confident and safer about playing in front of audiences. 'Cause I feel a great deal of support, caring and love, rather than competition. People

I'm performing with seem more interested in me, than what I can "cut" as a musician. As they give me more support for being a human being, my musical abilities will just flow out of that. And I relax I get more imaginative.

When I performed in high school, in male rock bands, I was getting squashed all the time. I was scared to death, 'cause it was a case of whether you could "cut it" or not. My father was a musician and that was his attitude too: "Can you cut it?"

Kenny: Something really important happened, along that same line, for me. One of the many reasons why I wasn't enthusiastic when first joining the collective was that I was afraid that a lot of people were going to be better than me. Every time I heard someone play, either I went "whew" or "uh-oh."

That pretty much disappeared, for a lot of the reasons that Michael was just saying, because there was support and there was encouragement. I felt at the end that I was standing as an equal with every other person. I haven't felt that in the past ... with men. Willie: The collective process came home strong to me at the recording, choosing the songs. It also helped me with evaluating what kind of musician I want to be, and how I can best achieve my goals. It's given me energy to move in directions I wasn't moving in before. To reach out with forms of music that are listenable to large numbers of people.

George: The recording process took place Monday, Tuesday and Wednesday. Sometime Tuesday I noticed that I would look back at what was going on and feel that I was about to cry. I hadn't worked with a group of men before who individually cared so much about what they were doing. The real personal motivation reflected in the quality of the way we interacted.

I, and other people, were consistently putting our energy right there. We had long meetings, over-extensions and too many rehearsals. Through it all, people

would agree on what they needed to do, give each other hugs and strokes, remember how important this was, and go back and do it again.

My respect for every single one of the people that I worked with is incredible. It's superlative. I don't think I've seen such dedication to an idea, to a cultural ideal, before, as I have with this group of men. I felt so supported.

Michael: I know how long it usually takes to put together ten songs. Sometimes you'd work on one song all day. We not only put together ten songs with 15 people who never met before, but we had to go into a studio and record it. Which means there were no opportunities for mistakes.

I think the fact that we had such a strong purpose, a strong goal, took us to a higher level of ability. It didn't feel like a drain to me. There were times when I felt tired out, but I got by on four or five hours sleep, for five days.

Willie: I think our inexperience is actually an asset, because people who I talked to, who have more experience, said what we were going to do was impossible. We didn't know it was impossible. Also being sort of fresh, we wanted badly to get our best down on the record and capture the spirit of what we were feeling.

Kenny: Very important to this recording experience was the work and how I sometimes envision the future; how I'd like things to be working together with people for a purpose that I believe in. Most days of my life I don't have the constant support of people who I love and who care about me surrounding me. I don't have the constant vision before me of something I'm trying to create. Both were part of this experience. Michael: That's exactly what work should be about.

Kenny: One other time I felt this was the first occupation of Seabrook, two springs ago. There were 2,000 people on the site who were all there for a common purpose. This is what it could be like, we're doing this together, this is what life could be like all the time.

There was a time out on the

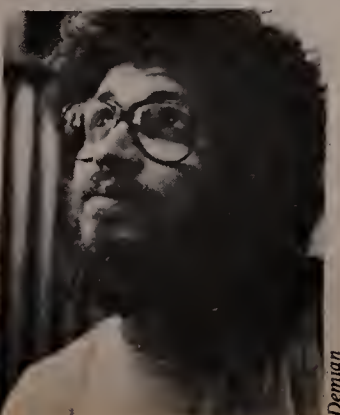
porch when we all took the picture (of the whole collective). We all started dancing and singing.

Willie: One of the things we sang out on the porch was a line from Charlie King's song: "You're life is more than your work, and your work is more than your job."

GCN: Were there other issues that came up besides work?

Kenny: What was really important to me was working with a Third World man. First time I ever did that, it was a step forward for me, cutting through my own racism. It made a big dent, and that feels fine to me.

The support that many of the non-gay men showed towards gay struggles made a big impression on me. In collecting material for



Willie Sordill

Demian

the record Willie and several other non-gay men said why they thought it was important to include gay material relating to the experience of many of us growing up and feeling like sissies. Michael: About 75% of the collective were gay-identified men who were out and strong about that. The experience of being with them was important for me. I felt very close, and opened up parts of myself that I don't think could have been opened up in any other context.

Kenny: Working with women felt easy, I didn't feel like there was a lot of struggle. I didn't feel timid. I felt proud of who I was and what I was doing with this group of men.

Willie: Got a nice letter from Ginny Bales, who played electric

bass on the album, talking about how good she felt working with the men in the collective. She wrote that she felt there wasn't overt or subtle sexism, and that was good to hear.

George: A collective decision was made to actively recruit women for positions that we thought women were not usually given, traditionally exempt from, like producer or sound studio technicians. Also as paid back-up musicians. Mostly through Willie's efforts, women were contacted who could do those jobs and will be paid out of the advance orders.

Michael: Originally there was some thought about having the album with just men on it. We discussed that and the women we knew felt that it didn't seem appropriate. Since this album was in support of women's struggles, it didn't make sense to not have women involved in the production.

Willie: I feel that their actual involvement in the album was a much stronger statement than any song could have made in support of women.

Michael: I think what we're doing is pointing to a direction in the future. Men and women, straight and gay men, straight and gay women, working together to enlarge our vision of what human beings are and what we are capable of.

I'm looking forward to continuing the process around this album. I see that when the album is on the streets, and people start listening to it, there's going to be a whole new process set in motion. I hope we get feedback and criticism. I'm sure there's going to be criticism. I'm looking forward to all that. I see the album being the beginning of something.

Excerpted from an article © by Demian that appeared in *Win* January 25, 1979. *Win* yearly sub \$15, 503 Atlantic Avenue, 5th Floor, Brooklyn, NY 11217.

that it was a big mistake not to include it ...

MD: ... Especially since it was a really light song; it would have been a good tool for educating straight people. You always have to choose between confronting or bridging barriers ... between, for example, straight people and gay people, women and men.

MT: As I look back on the album now, I see that it is very heavy-handed; there's not a light song on it, with the possible exception of "Gay Spirit."

GCN: Can any of you compare this experience to any you have had making music in all-women collectives before or since?

GB: I played on Joanna Cazden's album "Hatching." It was similar to working on "Walls To Roses" in that the people involved were committed to women's acquiring new skills.

The experience of working in music with men wasn't new to me and last summer and currently I'm playing in a band with four guys. They certainly don't place the same emphasis on anti-sexism as the makers of "Walls To Roses" did. The men in the collective were much more self-consciously "political," viewing what they were doing as a challenge (to the status quo). The band I'm playing in now is more interested in earning a living, (so any feminist message they impart is much more subtle). But I guess the fact that I play bass in the band says something about their politics.

MD: In The New Harmony Sisterhood Band, we spend as much or more time on how we work together as we do actually working. We spend a lot of time discovering how terrible this is, too, but that is part of the process.

The "Walls To Roses" group was similarly focused on "process". They are an atypical group of men. I remember that there was a lot of "co-counseling" floating around. Whenever something went wrong George would say, "Let's use our collective intelligence to solve this." No one said, "Oh, I knew this would happen!" Everyone was so committed



Karen Kane

Bobbi Steinhach



Cercie Miller

Ellen Shuh

to cooperation and a positive approach that they made miracles possible.

They showed a lot of respect for each other's feelings. I heard people say things like, "so-and-so didn't get picked to do his song so he should play on this other song." In the "real world," somebody really professional would have had maybe nine songs on the album and (as a result) somebody else would have had only one. Not that any of the songs on the album were bad, but (paying attention to process) can detract from the professionalism of the album. In the *Gay Community News* [Vol. 6, No. 28] review of the record, it was criticized for a lack of professionalism. But political music made by a group for which collective process is important is based on a different ethic from that of professional music.

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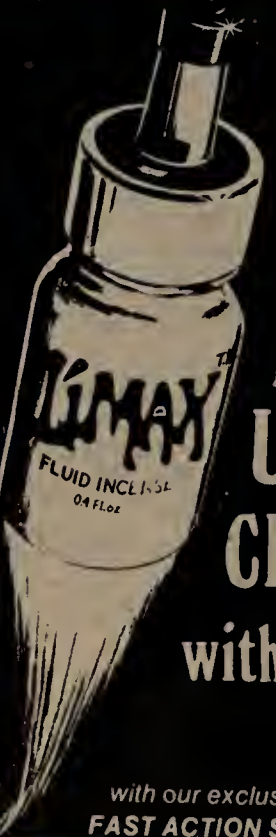
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Gender Role/Identity Discord

By Brad Prunty

Psychological research spends a lot of its time with the question of identity. Recently, the question of sexual identity has come to the foreground. In the midst of this, gayness, transsexuality, transvestism, and boyhood discordant gender/role are prime subjects for investigation because they are different — which means that they are smaller groups within society at large. Boyhood discordant gender identity/role is important to gays, transvestites, and transsexuals because longitudinal studies (studies which follow a group of people for a long period of time) indicate that boys with discordant gender identity role almost always grow up to be gay, transvestite, or transsexual. The converse, however, is not always true — all gays, transvestites and transsexuals were not gender identity/role discordant when they were children.

Boyhood gender identity/role discord used to be called "boyhood effeminacy." That term was of course coined by male researchers, many of whom have realized since that not only is the term offensive to women, but it does not accurately describe their subject. The major researchers in this field are John Money of Johns Hopkins University, Richard Green of the State University of New York at Stony Brook, Bernard Zuger of the New York University School of Medicine, and R.J. Stoller. They will all pretty much agree to Richard Green's description of sexual identity:

1. An individual's basic conviction of being male or female
2. An individual's behavior, which is culturally assigned as male or female (masculinity or femininity)
3. An individual's preference for male or female sexual partners

These aspects of identity describe no norm but are qualities that everyone possesses. A gay male, for example, believes he is male, may be more or less masculine or feminine, in the stereotypical senses of the words, and prefers men as sexual partners. These qualities express an individual's view of him/herself as well as her/his behavior. This distinction becomes important in John Money's description of identity versus role. Sexual identity is described as self awareness, and individuality, "sameness, unity and persistence of one's individuality as male, female or ambivalent, in greater or lesser degree." By contrast, gender role is "everything that a person says or does, to indicate to others or to the self the degree that one is either male, or female, or ambivalent; it includes, but is not restricted to sexual arousal and response." Money then states, "gender identity is the private experience of gender role, and gender role is the public expression of gender identity." Discordant gender identity/role is discord insofar as the boys have a female gender identity, or what they think is a female gender identity, while their assigned sex and role (assigned by birth and social expectations) is that of a male.

Behaviorally, the boys begin acting out their identity as girls as early as age two or three. Typically, the boys will, by age four, habitually dress up in female clothes. They are often especially attracted to high-heeled shoes. They may use towels or the like to simulate long hair, as well as jewelry and cosmetics. Many children play dress-up but not in as insistent a manner as the discordant gender identity/role boys. Aside from dressing up, the boys will often mimic facial expression or vocal inflections of a close female, such as their mother. They only want to play girls in fantasy games with

other children, and typically, they only want to play with girls. When drawing a self portrait, they will often draw a stick figure of a girl. When questioned on the subject, the boys often say they wish they were girls.

Characteristically, discordant gender identity/role boys act out all or most of these behaviors persistently and, sometimes, when parental objection grows, insistently. At this point the therapists and researchers are called in to help. The child is not performing as his parents or teachers expect him to. All of this usually happens by the age of five or six. The nature of gender identity/role discord is simply that boys who are socially expected to act and think like little boys are acting and thinking like little girls. Parents and schoolteachers and peers all become pretty upset. The boy does not fit into his proper slot.

Cause, or etiology, of discordant gender identity/role is largely a conjectural matter, and thankfully, it is treated as such by most researchers. John Money and other sex researchers usually agree that gender identity is established by the age of five. This means that gender role, which is essentially assigned at birth, when the parents see the vagina or penis, is "grown into" by the time the child reaches five years of age. At or by five years of age, a little boy is usually very aware of the differences between how little boys act and how little girls act. A little boy is usually aware of how he should act as a little boy. Though it may seem incredible, age four or five is the time when gender role behavior in boys is most exaggerated. So, "normally," boys and girls are consistent in their assigned role and identity. This "proper" role and identity is often-times the result of following role models, which are often parents; i.e., mom or dad. The discordant boys, however, have taken on roles and identity from the opposite sex, usually their mothers. They ignore their assigned gender role.

Tracing etiology often begins with parents. Green lists 12 variables which, alone or together, may be present in any given case. Among these twelve are: parental indifference to cross-dressing, cross-dressing of the young boy by a female, absence of an older male as a role model, and maternal dominance/paternal powerlessness. Green also refers to one variable as the "necessary variable" (the factor which appears in all cases). This variable is the first one mentioned above — parental indifference to cross dressing at an early age. Typically, such behavior is regarded as cute. However, the cuteness wears off as the child enters school and more intensive socialization begins. The child is rejected because of his different behavior. Green feels that parents can be responsible for reinforcing gender appropriate behavior at an early age, or, at least, for not approving of extremely inappropriate behavior. This is consistent with Green's mode of treatment, which I discuss later, which is aimed at helping the child to conform to his appropriate gender role.

Treatment of discordant gender identity/role is a very complex issue. That the child will have conflicts with standard society is pretty much a given. The issues in treatment revolve around determining which is the course of action least harmful to the child. There are those who say that the damage incurred by not getting the child to adapt to normal behavior will result in his being a social outcast at a very early age. He may develop a myriad of psycho-

logical problems in his later adult life. There are those on the other side who feel that such treatment is more damaging to the child than any kind of social rejection from peers. These are the underlying issues in all modes of treatment. Interestingly, the categories are roughly parallel to those of which gay people are unfortunately aware: to change or not.

Richard Green and John Money were for many years colleagues and together wrote many articles on the present subject. However, they have not diverged in their opinions regarding the issue of treatment. In an early article, they state, "effeminacy [sic, early jargon] is a handicap that need not be accompanied by additional psychopathology." (1961) However, discordant gender identity/role is seen as precluding adequate peer involvement because it invites peer rejection. Treatment, then, is aimed at lessening the "symptoms." This treatment realizes the damage done by too little interaction with peers, and by peer rejection. What they advised is essentially redirecting the boy's behavior to more gender-appropriate behavior. Richard Green, in his recent book, *Sexual Identity Conflict in Children and Adults* stresses that such treatment "enables these boys to feel more comfortable in being male and to integrate into a male peer group." He points out, in regard to sexual orientation outcome, that the treatment of pre-transsexuals would "reduce their degree of alienation from a masculine social role." If the boys were pre-homosexual, treatment "could increase their opportunities (and capacity) for bisexuality, exclusive heterosexuality, or less feminine-appearing homosexuality in a culture which censures feminine males." His final point is that "intervention directed at reducing peer group alienation may expand sexual options." Clearly, there is an implicit bias here against gayness, and a very high value placed on conforming. The bias is in favor of the child conforming for his own mental well being. It is also aimed at preventing the child from developing a so-called alternative sexual lifestyle. Compared to Green's attitude, his actual treatment seems innocuous enough. Green advocates elementary discussions with the boys on sexual and procreative differences between males and females. A boy is made aware that his penis is functionally and procreatively different from a girl's vagina. He is made aware that this is common to all boys. Many times boys think that their penises may simply be removed and they will become a girl. Although his basic position is different from that of Green, Money recommends that the boys be made aware of this. He feels that, as a result, the behavior subsides. According to Green, however, treatment may go on for years with very little result; that is, the behavior changes very little. The result with treatment is that often times, the behavior simply becomes covert — done secretly. Thus, treatment aimed at helping the boy to identify with his own gender's typical behavior seems a bit hopeless. One suspects that the boy merely learns how socially wrong his behavior is. The boy's peer interaction may be no better, except that the boy has learned to "pass." The peers and teachers feel more comfortable, but what about the boy?

Money and Tony Russo, in an unpublished article which was read at the 1978 Toronto American Psychologist Associate convention, contend that non-judg-

Continued on Page 12

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Program Helps Lesbian Alcoholics

By Lisa Nussbaum

Myths die hard. Take the myths surrounding alcoholism, for example. Or those surrounding lesbianism. Bit by bit, the unbending taboos give way, the conspiracies of silence weaken. But combine these two cases — alcoholism and lesbianism — and you've handily compounded the myths and, correspondingly, the difficulty in eroding them.

While lesbian alcoholics may intersect with alcoholics as a whole and, in turn, with other women, lesbian and straight, they also stand apart from each of these groups because of being at once lesbians and alcoholics. Far too often, the lesbian stands on the periphery of group recovery programs which reach out to a predominantly heterosexual alcoholic population. She usually can easily detect any discomfort from group members or staff hinging on her lesbianism. Consequently, feelings of alienation may prevent her from seeking alcoholism treatment or postpone her receiving such treatment.

Given a choice, the lesbian alcoholic may pick either an all-gay or all women's recovery group setting as the one which best meets her needs for comfort, safety and support. In a paper presented at Rutgers University last summer on "Reaching the Lesbian Alcoholic," the author stated that "an alcoholism recovery group with a homosexual identity, while not for everyone, offers a forum for com-

plete openness and honesty about one's self and one's life."

Reinforcing the need for all-gay recovery groups, she added: "Many alcoholic homosexuals — women and men both — report a sense of outsidership and alienation when they discuss their participation in a group recovery situation. The advent of gay recovery programs steps around this issue totally, giving the individual the utmost freedom to express self."

Although the gap is beginning to narrow between what we can do to confront the issue of alcoholism among lesbians and what we are doing through consciousness raising, education, outreach and provision of services, we perhaps have only scratched the surface of possibility. We have ample opportunity to do more for lesbian alcoholics.

One such local group addressing the treatment needs of lesbian alcoholics is the Women's Alcoholism Program, now in its fourth year of service and based in Cambridge, Mass. The Program offers a full range of services, including weekly discussion groups, individual and group counseling, consultation, referrals, alcohol education and training for counselors of alcoholics.

Two women on the staff, Judith Lennett and Cheryl Qamar, each of whom facilitates a weekly discussion group, point to a distressing lack of sensitivity within the women's community to alcoholism. The Women's Alcoholism

Program, as part of a larger program known as the Cambridge and Somerville Program for Alcoholism Rehabilitation (CASPAR, Inc.), has access to backup staff and facilities, and thus has, perhaps, more resources than other groups of its kind to assault alcoholism on a variety of fronts. However, Judith and Cheryl stress the need for an expanded base of support in dealing with alcoholism. "We hope women do not depend entirely on our program for support," they said, adding that feminist groups need to take the initiative for establishing support groups for women who have drinking problem. For example, a group on the North Shore just began.

Contrary to the practice of detoxification centers which virtually ignore a lesbian's woman friend or lover, and invalidate the relationship, the Women's Alcoholism Program does not shut out those concerned with another's drinking. In fact, Judith facilitates a weekly open discussion group for lesbians who have been affected by another's drinking. The group meets every Wednesday, 6:30-8p.m. at 20 Sacramento Street, Cambridge.

Cheryl leads a second alcohol and alcoholism discussion group for lesbian alcoholics, Mondays from 6:30-8p.m. at the address listed above. She explains that women can freely come and go to the rap groups. Even though composition of the groups may change over time, the knowledge that they are always available and open lends continuity and stability to the groups.

In addition to facilitating a group, Cheryl periodically makes presentations to community agencies as diversified as welfare departments, health care facilities and women's organizations about alcoholism. The purpose of her presentations is to raise awareness as to the presence of women alcoholics, the signs and symptoms of the illness, and the means of giving help. Cheryl has in the past made presentations to lesbian counseling agencies. An appalling degree of ignorance and misinformation on the subject of alcoholism endures, said Cheryl, despite its status as the number one drug problem in the U.S. today.

The Program does not offer long-term counseling but will make referrals for this and other types of treatment. One staff counselor performs short-term counseling, and some of her clients are lesbians, Judith and Cheryl noted. Also, the Program maintains a 15-bed residential care facility, Womanplace, for sober alcoholic women. An AA-oriented halfway house, Womanplace, offers individual and group counseling, alcohol education and other services. No woman will ever be turned away from Womanplace for inability to pay, as arrangements along these lines can always be made. "We encourage women to use the services of Womanplace," Judith said, "but in the event that the house cannot accommodate a woman needing placement, we do our best to inform her of other houses in the area." They also follow up on the women who use any of our services, either by phone or letter, she added.

Some, but not all, women need hospitalization to get off of alcohol, Judith continued. Through outreach, they've been able to get to women in earlier stages of alcoholism and thus more effectively control the problem. They try to help an alcoholic woman believe that she can take care of herself

lesbian recovering alcoholics and their women friends. It devotes itself to exploring "ways to meet the needs we see/experience as women who prefer to relax in drug and alcohol-free environments, and who want to be with other women who are committed to sobriety." Amethyst Women plans a dance for Sunday, February 18 from 9 p.m. to 1 a.m. In celebration of Susan B. Anthony's birthday, the dance will be held at the Old Cambridge Baptist Church, 1151 Massachusetts Avenue, and all lesbians are invited to attend.

For more information concerning Women's Alcoholism Program, write to them at 1348 Cambridge Street Cambridge, MA 02139 or call (617) 661-1316.

and not play into the patterns that reinforce drinking, Judith said. If she makes alcoholism recovery her first priority, she may then be able to put other phases of her life into a holding pattern. That is, they encourage her to "fix up her life so as to put as much energy into sobriety as possible." "You can put off making certain changes for a time," said Judith, "but you can't always get sober."

Recovering lesbian alcoholics seeking new support systems and lesbians who want drug-free space in which to gather have very limited options when seeking an alternative to the bars. The recognized need for increasing these options gave rise in 1976 to Amethyst Women (AW). The group sponsors social gatherings for

Boys *Continued from Page 10*

mental treatment has a "strongly therapeutic effect over the years." The hypothesis behind this treatment is that "supportive counseling induces role acceptance and consistency, and consequent ego strengths that society as it treats people who are different will not induce." In other words, Money and Russo are saying that, in long range outcome, the boys can, through supportive counseling, and support from parents enlightened by the therapist, achieve a healthy ego identity, or self conception, despite the ill treatment by society. Money and Russo note in this same article a longitudinal study of men in their 20's who were discordant gender identity/role boys and received such treatment. Some of these men have made remarkable achievements, and all are healthy by any psychological standards. The treatment of the boy in an accepting manner respects the integrity and individuality of the boy. This treatment does not have a bias against the boy's becoming gay as an adult, (which, by the way, all of the boys in Money's and Russo's study did). Such treatment seems to encourage boys to adjust in a healthy way to their own role, apart from the standard role. Strength is achieved by the individual in himself, against the standards set by larger society.

In Zuger's sample, there seems to be, as he notes, a correlation between homosexual activity, in feelings and sexual activity, and decreased cross-gender behavior. The same is true of the boys in Money's and Russo's sample. In the follow up, all had ceased cross gender behavior except for costume parties and the like, and nearly all were living gay lifestyles. In both studies, there seems to be a correlation between emerging homosexual behavior and discontinued or lessened cross gender behavior. What this means is difficult to say. Zuger hypothesizes that there are in fact several types of gay men — that there are those who are "effeminate," those who are not "effeminate" and those who are just temporarily "playing" around. One wonders how necessary such categories are. The more important question raised by the change in behavior is whether the change comes from adaptation to social norms and pressures, or whether it represents some kind of continuity in the individual boy's experiences.

John Money and Tony Russo interpret their data according to the latter point of view. They advocate labeling gender identity/role as heterosexual, sexual, or homosexual rather than as male or female. Under these categories, discordant boys, in the pre-homosexual cases, could be tracked as pre-homosexual gender identity with a mixed male and fe-

male role, or something like that. The significance here is in the separation of homosexual development, without negative bias against it, from heterosexual development. The question regarding discordant boys is, how and where do they fit in?

The problem is this. Research by Heilbrun (Emory University, Atlanta, GA) and others indicates that males who do not conform to stereotypically male roles will not succeed in developing ego identity, that is, they will not have a stable sense of who they are, what they are to do, or how to interact with other people. Clearly, discordant boys do not conform, yet they can attain all the strengths mentioned above — they can attain ego identity. The boys apparently change in identity from cross gender (cross dressing, etc.) to more "straight" appearing behavior, and to a gay sexual preference. This raises the question of whether such a change comes from within, as a pre-set type of development, or as a type of adaptation to the social norm. If they are adapting, then, we are forced to accept Heilbrun's theory that conformity to the social norm is the only way to succeed. If we accept the pre-set development theory, or homosexual gender identity/role theory, then there are other possibilities to consider. There are questions like how early do gay people begin to act out their gay identity? Is the gay personality a mix of male and female behavior different from the straight personality? Are gay people in fact stronger persons for enduring well enough in their own development to be healthy despite all that the straight world throws at us? What are the other components of gay personality? The most problematic aspect of all seems to be that doing research with children is almost always precluded if it has to do with being gay. Discordant gender identity/role children may be the only type of pre-gay kids we see because fearful parents will let us see no other.

Clearly, to begin considering research in terms of a gay gender identity/role development is one way of finding out about ourselves. Until fairly recently, research on childhood sexuality was taboo — kids were not people. However, evidence is found that kids do as a whole "rehearse" sexual acts as children that they will perform as adults. (Money, 1972) Are discordant boys also rehearsing their adult sexual roles, and if so, how? With time and the effort of people in the profession like John Money and Tony Russo, and others, progress will be made in finding out who we are. Hopefully, the psychology profession will begin to recognize and encourage our own unique development as gay people.

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Love's Labors Found

By Nancy Walker

St. Valentine's Day conjures up two very opposite images — love and massacre. Maybe if we can generate enough of the first we can cut down on the second. Maybe . . .

Valentine's Day is supposed to be for those who love. It's a day for fun, frolic and, no doubt, a fair amount of folly. It makes me think of hearts and flowers and candy, and calories in general. It also leads me to reminisce about couples I have known.

On Saturday, February 3, my lover and I attended a celebration in honor of the fifteenth anniversary of two women who have given much to the lesbian community in Boston and ever-widening circles beyond it. They have been a sustaining force in the Boston Chapter of the Daughters of Bilitis (DOB) which itself just passed a ten-year marker.

Sheri and Lois own a home in Boston's South End. It's a big, warm, sheltering structure with which we have many fond associations. Our lives in Beantown really began there.

When my lover and I first came to Boston we felt as if we were sent to Siberia. We had just spent six years in Toronto which still shimmers jewel-like and resplendent in my mind as a place of *cleanliness* and safety. Its skyscrapers of glass and steel reflect sun and smog-free skies. Its transit system is immaculate, punctual, reliable and runs at right angles. In Toronto there is no such thing as "you can't get there from here," or going inbound just to go outbound on a different spoke of some imaginary hub. Toronto was the glorious New Jerusalem of my New York Jewish soul, but we came to Boston because my lover had found a job here, and there really was no sane alternative. Leaving Toronto was painful. Arriving in Boston was violent culture-shock.

In January 1975, while in Boston for the job interview, my lover acquired the first edition of the Gay Person's Guide to New England, and when, in June, the job offer came through, we searched through the Guide for possible help in finding a place to live. One real estate agency was listed, so we wrote to it, never dreaming we would receive the wildly enthusiastic response we got from Sheri. She gave us the pertinent house-hunting data and suggested very emphatically that we contact her when we arrived. We did just that.

It was the end of July, 1975, the weather intolerably hot with the temperature climbing to an exceptional 102 degrees for five days in a row. That was when we first met Sheri and Lois on a Sunday night after having a couple of delightfully zany telephone conversations by way of ice-breaking introduction.

Before walking to their home we had our first dinner in Boston's Chinatown where I found a piece of glass in a mouthful of food. I was sure it was an evil omen, and I hated the city more and more with each passing minute. As we walked, the heat rose in odorous clouds from the garbage piled all over the streets. Chinatown, with all the restaurant effluvia, reeks in the summer.

By the time we made our way to

our friends' house, I was all but mad-dog frothing at the mouth and ready to take the first plane back to Toronto, job be damned. But we rang the bell. After what seemed an interminable pause, the door opened and we entered a new world.

Sheri and Lois took us in. They invited us to stay with them while house-hunting. They gave us a room with a private bath. They gave us their telephone to call realtors. They left their kitchen open to us. They trusted us with their home, their possessions, their cherished cats. *They didn't know us from Eve.* Not only did they provide us with all this aid and succor, but they also listened with seemingly inexhaustible good humor to my torrent of complaints about their beloved city: "It's filthy. The dog shit is monumental, and laid end to end the turds would reach half-way to the moon. I've never seen such bugs. How can you stand it?"

Sheri smiled and said, "You'll see." I was sure that I would *not* see. I was too busy, looking at my feet to avoid stepping in doggy-poo, to see anything. I ranted on and on. Sheri continued to smile knowingly. (As anyone who has read my columns in the past must know, I did come to love Boston, even to consider it the actual limits of my personal world, ignoring the filth and focusing on what Sheri knew I would find — the vibrant life and extraordinary people of the city.)

After two weeks of heat stroke, we finally found an apartment in the Back Bay, signed our lives away to secure it (we didn't know that students, like a plague of locusts, descended each September), rushed back to Toronto, put our worldly goods on a truck aimed for New England, and, at last, moved to Boston on the Labor Day week-end.

We kept in touch with Sheri and Lois who encouraged us to participate in DOB activities, and we were bowled over by the first DOB Thanksgiving dinner we attended. It was a truly homey festival, somehow, through Sheri's legerdemain in the kitchen, lending a family feeling to a massive banquet. Lois and Sheri were then, and still are, the backbone of the organization. It is their constant, unconquerable spirit that keeps DOB going despite all the problems that inevitably arise.

That first December Sheri and Lois invited us to their annual Christmas party. The house was warm and fragrant with the aura of the holiday. Their tree was stunning. About fifty women were present, most of whom we would meet again and again at gatherings in the four story house in the South End. Each party grew like a snowball. The old faces were always there, and each occasion brought new faces which would be at the subsequent socials.

Can you imagine the surprise and wonder of a lesbian for the first time seeing wall-to-wall gay women, laughing, talking, enjoying themselves in the context of a purely friendly get together? It's an exhilarating experience and makes an indelible impression on the mind.

Most of the women who attend these parties are closeted and would probably never have expanded social opportunities were

it not for the hospitality of Sheri and Lois. Those of us who are involved in gay organizations or in "the movement" have social outlets unavailable to our closeted brothers and sisters, especially those who, for whatever reasons, are not comfortable in or cannot get to bars.

Sheri and Lois forge links in the human chain that transform strangers, often alone and bewildered, into friends, at ease and secure in new surroundings. These two women put people in touch with other people, make connections, keep good will and hope alive.

When we went to the anniversary celebration, we saw many old acquaintances and met a number of new people. All of us were there, together, because two women believe in something and put tremendous effort into making their beliefs a reality for others.

As the champagne was brought out for a toast Sheri said that the celebration would not have been possible without "our friends." She said what she and Lois wanted was to make a "network" so that no woman would ever have to be alone again "in grief or loss." "Or happiness," added Lois. We all laughed then, and shared our happiness, knowing that what both had said was true.

Sheri and Lois *have* made a network, a network of love that brings women together regardless of age, race, politics, wealth, education or any other characteristic that is often used to make division rather than unity among people. The atmosphere of acceptance and kindness Sheri and Lois create staves off animosities and brings out the best in everyone. In their home conversation flows, women reach out to each other, often forming lasting ties of friendship and devotion as well as establishing warm, casual good feelings.

Many women brought into their circle are inspired by Sheri and Lois to go back to their own homes, frequently far distant from Boston, and make of those homes in turn new centers for social ties and love.

Community does not grow without such deep wells from which isolated individuals can drink the pure waters of affection and friendship. In other places there are couples who, like Sheri and Lois, let the love they feel for each other form the nucleus around which a strong group of interconnected relationships can grow. My lover and I have had the great good fortune of meeting one such couple in New Hampshire whose home has a radiance, charm and peace and is a place of refuge and happiness for others.

It is very gratifying to me, at a time when so much is painful, unfair and damaging to the human spirit, to be able to point to Lois and Sheri as living proof of what is positive and generous in the human psyche. May they have many more happy anniversaries, and continue their labors of love and laughter, reenforcing the "network" of humanity they have so diligently created.

I can't think of a more fitting tribute to Valentine's Day than regaling you with the story of love poured out into the world by Sheri and Lois.

Celebrate Valentine's Day with SOJOURNER at

Club 76

76 Battermarch Street, Boston
542-3377

2-for-1 drinks all night!
Live Entertainment!

Hear these artists playing together for the first time anywhere!

Denya LeVine, of The City Ladies, fiddle
Cecile Miller, alto sax
Marianne Pontoppidan, of Lilith, tenor sax
Rene Pinnell, bass
Leslie Smith, of The City Ladies, guitar, mandolin, and vocals
Robin Walsh, of The Robin Walsh Band, guitar and vocals
Sid Wilkes, of The City Ladies, dulcimer, spoons
Janie Barnett, of The Janie Barnett Group, vocals and congas
Lou Crimmins, of Lilith, vocals
Marcia Diehl, of the New Harmony Sisterhood Band, fiddle
Dorrie Dorrington, of Ms. Jay & Co., drums
Freyda Epstein, of The City Ladies, fiddle, vocals, and guitar
Susan Hansen, of Strings Attached, 5-string viola and vocals
Patty Larkin, of The Patty Larkin Band, guitar and vocals

So come to the party and have an unforgettable Valentine's Day. The fun starts at 8:00 p.m. and lasts until 2:00 a.m.
On Wednesday, February 14

Proceeds to benefit SOJOURNER
\$3.00 donation requested

First 200 customers only!

FREE!

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Valentine's Day
ICE CREAM CAKE!

FREE!

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Just clip this ad and present it to your Carvel Dealer listed below. Buy the Carvel "Twin Hearts" Cake and get the "Cupie" Cake FREE! Both made with the freshest ice cream there is...Carvel! But hurry, this offer is limited to the first 200 customers only!

First 200 customers only!

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TEL. (617) 227-8000

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MANCHESTER, N.H. 03104
TEL. (603) 669-3363

Gay Community News is accepting applications for the position of News Editor. Must have nerves of steel and an Iron constitution as well as an affinity for poverty. February opening. Please send resume to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108.

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FUNDRAISER WANTED
Quest: a feminist quarterly (a 501 (C) (3) organization), is looking for a fundraiser who can work on a commissioned basis. In its fifth year, *Quest* is an independent journal publishing feminist theory and political analysis. Join us in a unique work experience. Our only requirement is enthusiasm! Contact: Alexa Freeman, P.O. Box 8843, Washington, D.C. 20003. (202) 293-1347. (exch)

AD REPS
Rapidly expanding Feminist Monthly has openings for P.T.-F.T. reps. Salary based on experience, plus 15% commission. 661-3567. (ex)

FUNDRAISER WANTED
Earn a commission raising funds for the Mass. Caucus for Gay Legislation. Exciting part-time work. Call after 3, M-Th at 742-4811. Thank you.

Conscious hair cutter with good cutting skills wanted for small Boston salon. Interest in nutrition and hair care helpful. Janeves. 443-3774. (29)

PRISONERS

We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each \$3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box k92. (c)

ATTENTION PRISONERS
If you want us to print your ads, please write very neatly and plainly. Print or use typewriter if possible. Fancy, small or closely-packed writing is unreadable and letters so written will be discarded from now on.

BM, 23, 5'5", 130, would like to correspond with gay men and women. Earl Gray Selby, P.O. Box 2, 8366, ACH—337, Lansing, Kansas 66043. (27)

30, 5'11", 155, going to school at night, working toward BA, have A.A. & A.S. Love to run, read, play chess. Main hobby oil painting. Would like to correspond w/ intelligent, honest person. Donald Dozier, 037727, 64-222, Box 221, Raiford, FL 32083. (27)

I sk correspondence w/women 18-45, gays 20-40, would appreciate photo w/all letters. Will ans all right away. Richard McMillian 031972, 16-3203, P.O. Box 747, Starke, FL 32091. (27)

6'3", WM, 180, brn e, h. Nice lknng, would love to hear from all interested and will ans all. Robert Lipham, D-056255, W.U. 1-51-1071, P.O. Box 221, Raiford, FL 32083. (27)

WM seeking correspondence w/someone who is sincere. Ronny Stacey 051803, P.O. Box 221, Raiford, FL 32083. (27)

White male, 26, 5'6", 147, brn h, hazel e. Love people, come from Massachusetts, want to hear especially from gay community. Robert S. Brouillett 851869, Box #1553, P.O. Box 1100, Avon Park, FL 33825. (27)

BM, 25, 6', very handsome. Lonely would like to correspond with some kind, serious person. Jackson Stallings 038415 (73-124), P.O. Box 221, Raiford, FL 32083. (28)

WM 25 wishes to correspond with open minded sincere people. Russ Jewitt 142-709, Box 511, Columbus, OH 43216. (28)

GWM, 26, 6'2", 160, brn h, hazel 3. Love swimming, caping, cooking, dancing, all muslc except jazz. Looking for gay males any age. Michael Butler 062025, W-3-S-7, P.O. Box 747, Starke, FL 32091. (28)

Young Italian male 24 would like to write someone who cares & needs someone to love like I do. No phonies please. Released in 11 mos, want lover, not playtoy. 5'8", 160, brn h & e. Carmen Alberlo A-044186, W-3-N-1, P.O. Box 747, Starke, FL 32091. (28)

BM, 27, oppressively lonely, will ans all promptly. Lewis Stubbs 057280, P.O. Box 221 (63-218), Raiford, FL 32083. (28)

5'9", 180, brn h & e, Scorpio. Would like to correspond w/anyone who "dare." Lanzo Ussery 033437, P.O. Box 747, Starke, FL 32091. (28)

GM sks correspondence w/other GM's. 5'5", 140, 28, blind h, bl e. Will ans all. Dennis Pickle 044563, Q-2-W-1, P.O. Box 747, Starke, FL 32091. (28)

18, need friend to write to. Into swimming, weights, school. David Riggs, P.O. Box 1000-20632, Petersburg, VA 23803. (28)

WM, single, would like to correspond w/ open minded sincere people. Like all outdoor sports. Jack Covert 145-874, Box 511, Columbus, OH 43216. (28)

26, 6'1", 180, brn e, blk hr. Like reading, writing, digging people. Have brown belt in karate. Age, race no difference. Will ans all. Joe Willis Holley 040296, V-1-N-9, P.O. Box 747, Starke, FL 32091. (28)

33, lonely, like people. Willie Love, 040825, S.W.U. 72-223, P.O. Box 221, Raiford, FL 32083. (28)

In for life. Would like to write to anyone, particularly someone interested in the study of the law. 32, 6'7", love sports. William L. Leslie 058358, 72-218, P.O. Box 221, Raiford, FL 32083. (29)

Handsome, black M, 25, 5'9", 155, body-builder, seeking sincere, intelligent, sensitive mate to establish meaningful,

rewarding relationship. Parole in 6 mos. No phoneys. Send photo if poss, not nec. Seeking mate 18-40. Will ans all Immed. Leonard Leon Wilson, Jr., 143-701, P.O. Box 45699, Lucasville, OH 45699. (29)

I am lonely and need someone caring and understanding to correspond with. James Murphy 878321—140T, P.O. Box 667, Bushnell, FL 33513 (29)

ORGANIZATIONS

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090. (VII/23)

SUPPORT LESBIAN MOTHERS
Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00

INTEGRITY WELCOMES YOU
and all gay Episcopalians and friends for worship program and social events. Join us — chapters in major cities. Monthly publications, free sample. Write J. Lawrence, 10 B Mercier Ave, Dorchester, MA 02124 for more info. (30)

AFFIRMATION
For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For information and/or support reply to GCN Box 985

IDENTITY HOUSE
Lesbian, gay, bi, peer counselling and groups. Rap groups: 2:30-5PM Sat for women, and Sun for men. Free walk-in counselling, Sun-Tues 6-10 PM. Donations accepted. 544 Ave of Americas, NYC. 212-243-8181. (fr)

NH LAMBDA
Box 1043—Concord, NH 03301. 332-4440, 673-8348, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

BOSTON GAY CATHOLICS
Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30 p.m. For info, contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518. (7-10)

GAY SWITCHBOARD OF NYC
When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3 pm until midnight.. (20)

BOSTON UNITARIAN UNIVERSALIST GAYS AND LESBIANS (BUUGL), an inclusive group of religious liberals working to provide opportunities for community building among lesbians and gay men, meets every Sunday, evening at the Arlington St. Church, 355 Boylston St., at 7:00 p.m. Lesbians especially welcome. For more info call Bob Wheatley at 742-2100. (D49)

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Houghton, pastor. Office 523-7664. All persons are welcome.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER
Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds at 7 pm. 753-8360.

In New Jersey, the Gay Activist Alliance, Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

FEBRUARY CLEARSPACE EVENTS
Feb.
11 - Bowling & Brunch 11 AM
12 - Men's Dart Tournament 1 PM
12 - Intro. "Coming Out Process" 7 PM
15 - Education Committee Mtg. 8 PM
16 - Pot Luck Supper - Game Nite 6:30
17 - Women's Dance 9 PM
18 - Steering Committee Mtg. 2-4
19 - Intro. "Coming Out Process" 7 PM
19 - Facilitators' Planning Mtg. for "Coming Out Process" Course 8 PM
20 - Men's Disco Dance 8 PM
22 - GET ACQUAINTED BENEFIT at PARADISE 8-11
24 - X-Country Skiing 9 AM
24 - Coffee House - Amateur Nite 8 PM
27 - Arts & Crafts Nite 8 PM
CLEARSPACE 876-0215
485 Mass. Ave., 4th flr., Cambridge

NGTF NEEDS YOU
Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate nondiscrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601 New York, NY 10011.

PUBLICATIONS

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy. \$8.00 for 12 issues (in Plain Envelope) To: REGIMENT, Box 247, Grand Central Sta. NYC 10017.

NEWS CORRESPONDENTS WANTED
from all over for Gaysweek to send clippings from local press and write occasional features. Needed especially in GA, IN, IA, KS, KY, LA, MI, MN, NE, NM, PR, TX, WI. For info write Gaysweek, 216 West 18 Street, NY, NY 10014. (ex)

The Wishing Well: The largest Nat. Magazine featuring hundreds of self-descriptions of gay women (by code number) wishing to write and meet with confidentiality. \$2.50 per issue. Also escorted group travel tours for gay women. Box 664, Novato, CA 94947.

FOCUS, journal for gay women, needs contributors. If you write short fiction, essays of interest to lesbians, or poetry, please send it to FOCUS c/o DOB, 1151 Massachusetts Ave., Cambridge, MA 02138. There is no payment, but it is fun to see your work in print, and you do get free copies of the Issues in which your work is published. Include SASE for return of material not accepted for publication. (c)
Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10; sample \$1. You're Not Alone, P.O. Drawer 8398CH, Atlanta, GA 30306. (c)

FOCUS
A monthly journal of fiction, articles, poetry, book reviews, etc., by, for and about gay women. 1 year subscription (12 issues) \$8. Sample copy 75c. Always sent in plain envelope. Focus, Box GCN. 1151 Mass. Ave. Cambridge, MA 02138. (c)

NEW ENGLAND BAR GUIDE

CONNECTICUT

HARTFORD

NICK'S CAFE HOUSE
1943 Broad St. (203) 522-1933

TONY R's
170-174 High St.
third world

THE WAREHOUSE CAFE
61 Woodbine St.

CHEZ-EST
238 Columbus Blvd.

BANANA
148 West Service Rd.

EVERGREEN
Webster St.
(women)

NEW HAVEN

PARTNER'S
365 Crown St. (203) 624-5510
(separate women's room)

NOBODY'S FAULT
334 Whalley Ave.

DUNGEON
130 Crown St. (203) 776-6404
(leather & levis; men)

THE PUB CAFE
168 York (203) 789-8612

PARKWAY
1574 Chapel St. (203) 776-1608

NEW BRITAIN

THE OASIS
20 Chestnut St.

NEW LONDON

FRANK'S PLACE
9 Tilley St.

THE CORRAL
727 Bank St.

SALTY DOG
Pequot Ave.

NEW MILFORD

THE ANSWER CAFE
235 Danbury Rd. Rte. 7

WATERBURY

CLUB CAFE
384 W. Main St.

WESTPORT

THE BROOK
919 Boston Post Rd. East
(203) 226-6204

Vincent's Disco
925 State St. East

MAINE

AUGUSTA

FLO'S TAVERN
N. Belfast Ave. (Rte. 7)
(207) 622-4393

LEWISTON

BLUE SWAN
Canal St.

PORTLAND

PHOENIX
83 Oak St. (207) 773-5695

ONE WAY
10 Union Place

ROLAND'S TAVERN
413A Cumberland Ave.
(207) 772-9159

OGUNQUIT

ANABEL'S
Rte. 1 (at Maine St.)
(207) 646-8453

ORONO

LUNA BASE ONE
Rte. 2 (disco; mixed)

MASSACHUSETTS

BOSTON

BOSTON EAGLE
88 Queensberry St. 247-9586
Leather. Men. Thurs. Club Nite, Sunday
Brunch 3PM. Movies Mon. & Tues. 8PM

THE BAR
252 Boylston St. 247-9308

Disco dancing, mostly men.

CARNIVAL LOUNGE
39 Boylston St. 338-7159

Dancing. Mixed.

CHAPS
27 Huntington Ave. 266-7778

Food. Men.

CLUB 76
76 Battery March St. 542-3377

A place for women and their friends

DARTS
271 Dartmouth St. 536-8200

Dancing. Men.

DELIVERY ENTRANCE
At The House Restaurant
12 Wilton St., Allston 783-5701

Men & Women. "It's Different"

HARRY'S PLACE
45 Essex St.

Dancing. Men.

HERBIE'S RAMROD ROOM

12 Carver St. 338-8577

Leather. Men. Sunday Brunch 7PM Thurs.

JACQUES
79 Broadway 338-7502

Mixed. Dancing.

NAPOLEON CLUB
52 Piedmont St. 338-7547

Dancing Fri., Sat., Sun. Men.

PLAYLAND
21 Essex St.

Men (some Women)

119 MERRIMAC
119 Merrimac St. 523-8960

Dancing. Men. Tues.-Thurs. Buffet 9-11PM

SAINTS
(Call 354-8807) Women

SOMEWHERE
295 Franklin St. 423-7730

Disco Dancing. Mixed.

Sunday Brunch 12-2PM

SPORTER'S CAFE
228 Cambridge St.

Men. Movies Mon., 5PM

Sunday Brunch 3PM

TOGETHER
110 Boylston St.

Disco Dancing. Mixed.

1270
1270 Boylston St. 261-1257

Disco Dancing. Mixed (mostly Men)

TWELVE CARVER
12 Carver St.

Men

BROCKTON

ENRICO'S LOUNGE
20 Legion Pkwy

(617) 588-9716

BOB'S PLACE
44 Centre St.

(617) 588-9976

CAMBRIDGE

PARADISE
180 Massachusetts Ave. 864-4130

Talking, mostly Men

LOWELL

COSMOPOLITAN CAFE
511 Market St.

LYNN

FRAN'S PLACE
776 Washington St.

(617) 595-8961

MR. DOMINIC'S
34-36 Central Ave.

(617) 595-9051

NEW BEDFORD

FRIENDS AND LOVERS
145 N. Front St.

(617) 993-9436

THE MEETING PLACE
1447 Acushnet Ave.

(617) 994-7674

THE R&R CLUB
78 Cove St.

(617) 995-8247

NORTHAMPTON

THE GAYLA
Main St.

PROVINCETOWN

THE ATLANTIC HOUSE
Masonic Place

(617) 487-3821

THE CROWN AND ANCHOR
247 Commercial St.

THE TOWN HOUSE
291 Commercial St.

(617) 487-0292

MS. 247
247 Commercial St.

(Women)

THE PIED PIPER
193A Commercial St.

(617) 487-1527

(Women)

POST OFFICE CABARET
303 Commercial St.

(617) 487-0098

RANDOLPH

RANDOLPH COUNTRY CLUB
(617) 963-9809

SPRINGFIELD

THE FRONTIER
19 Pearl St.

THE PUB
382 Dwight St.

ARBOR LOUNGE
Washington St.

TYNGSBORO

DIROCCO'S CABARET
Frost Rd. (Rte. 3A)

(617) 649-9186

WORCESTER

ISAJAH'S
11 Athias St.

NEW HAMPSHIRE

LACONIA

BRICK YARD MOUNTAIN INN
Rte. 3, Weiss Beach

MANCHESTER

CLUB 484
484 Chestnut St.

(603) 627-4797

MANCHESTER CIVIC CLUB
Merrimack St. (603) 623-8264

TUDOR CAFE
361 Pine St. (603) 623-9310

NORTH CONWAY

CAFE MUSE & CAPTAIN QUIG'S BAR
Main St. (603) 356-2313

PORTSMOUTH

SEA PORT CLUB
Rt. 1 Bypass (603) 436-9451

RHODE ISLAND

CENTRAL FALLS

MARTY'S
176 Railroad St. (401) 728-5460

NEWPORT

THE VENETIAN ROOM
5 Farwell St. (401) 847-1748

DAVID'S
28 Prospect Hill (401) 847-9698

PROVIDENCE

FIFE AND DRUM
123 Weybosset

THE GALLERY
194 Richmond St.

MIRABAR
109 Eddy St.

1A BOHEME
83 Dorrance St. (401) 621-8681

SMITHFIELD

THE TOWN AND COUNTRY CLUB
Farnum Pike (401) 231-1180

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

10 sat

Worcester, MA — Women's Valentine's Dance at Another Way Drop-In Center, 2 Wellington St., at 8:30 pm. Refreshments.

Boston — The women and men of Gay AA host a Valentine's Dance, 9 pm-2 am, Old West Church, 131 Cambridge St. \$4 donation includes refreshments. Disco and slow dancing with DJ Nick. All are invited.

Boston — Midwinter Celebration for Gay Youth, given by Committee for Gay Youth. An afternoon of music and poetry specifically for the young gay community in Boston. 35¢ Boylston St. 2pm. Under 21 only.

Long Island, NY — The New Coalition for Human Rights of Long Island is sponsoring a Long Island Gay Summit Conference at 7 pm. (The Shah has declined to attend). For more information call (516) 661-0588 or (516) 665-7373.

10 sat/11 sun

Providence, RI — Women's Film Fest. List Aud, College St. 12noon-6. Women's political and lesbian films. FREE.

11 sun

Cambridge, MA — The New England Women's Symphony will present its second concert of the season, celebrating the centennial anniversary of Radcliffe College and featuring a varied program ranging from early Baroque to Contemporary Music for both chamber ensembles and full orchestra with chorus. At Sanders Theatre, 3:30 pm. Tickets \$5, \$3 for students and senior citizens. This concert is wheelchair accessible and choral music will be translated for the hard of hearing.

Boston — Boston/Boston Disco presents Most Fashionable contest to benefit St. Jude Children's Hosp. 8pm at 15 Lansdowne St. Donation \$5. Complimentary cocktail hour. Info: 262-2424.

Boston — Unitarian Univ. Gays & Lesbians. "On building lasting relationships." Discussion, Arlington St. Church, Clarke Rm. 7pm. Refreshments.

Cambridge, MA — "Closet Space" (WCAS-740AM) A look at '79 gay rights legislation with Dave Drolet, Ann Maguire and CLUM lobbyist Karen Hudnor. NEW BROADCAST TIME: 10am.

Concord, MA — The Chilton Mountain Club will cross-country ski at the Estabrooke Woods. Meet at the Concord Railroad Station at 11:15 am. Carpool to woods, will hike if no snow. For more information call Sturgis at 227-6167.

Boston — Benefit brunch, auction and drawing for the Mass. Caucus for Gay Legislation, 1:30-6 pm at Somewhere, 295 Franklin St. \$1 at the door, \$1.50 for brunch.

Cambridge, MA — The Lesbian and Gay Foldancers will meet from 12:30-3 pm at the Phillips Brooks House, 3rd floor, near Harvard Yard.

13 tues

Boston — Monthly GCN Collective Meeting, 6:30 pm, 22 Bromfield St. All members of the lesbian and gay community are welcome.

Cambridge, MA — Lesbian and Gay Pride Week planning meeting. Open to all. Clearspace, 485 Mass. Ave., 7:30pm. Call 367-1292 for info.

Storrs, CT — "Interpersonal Group for Men" Facilitators: Tim Taylor and Robert Wilson. Ten sessions beginning that date 8-10 pm. Center for Personal Growth, 4 Gilbert Rd. For more info call (403) 486-4737.

15 thurs

Cambridge, MA — Clearspace Drop-in Center, coffee, relaxation, 8-11pm. 485 Mass. Ave., 4th floor. 876-0215.

Brookline, MA — Poetry reading. Ron Schrelberg and Jeff Schwartz. 8pm. Fiction, Lit. & Arts Bookstore, Coolidge Cor, 318 Harvard.

16 fri

Boston — Midwinter Rites and White Candle Celebration. Open poetry reading for lesbian and gay poets. Cafe Gallery, Dartmouth and Appleton Sts. 8 pm.

Cambridge, MA — Men & women of Clearspace invite you to potluck supper at 6:30pm followed by cards and games. No way to heat food available. 485 Mass. Ave., 4th floor. 876-0215.

Northampton, MA — There will be an autograph party with Mary Daly, theologian of women's being at Womanfrye Books, 68 Masonic St., from 5 to 7 pm. Refreshments will be served. Free of charge.

Boston — The Women's Theatre Series presents two new one-act plays: *I Can Feel the Air*, about the youth of Colette, and *The Yellow Wallpaper*, a play exploring ordinary Victorian madness. Previews Feb. 16-19, admission two for the price of one. For more information call 267-8518.

17 sat

NYC — The National Gay Health Coalition will be sponsoring a Valentine's Day Fundraiser. \$10 donation includes food, two drinks, and disco at 55 West 26th St., #402. Tickets available from the same address or call (212) 829-9803.

Boston — Men's Center is organizing consciousness-raising and mutual support groups. All issues discussable. Campus Free College, 14 Beacon St. 2pm. Info: Eric, 776-9660.

18 sun

Long Island, NY — New Coalition for Human Rights of Long Island will hold a board meeting at Club Emanon, Copiague at 5pm. For more information call (516) 665-7373 or (516) 842-9775.

Cambridge, MA — Open community discussion on racism at Amaranth, The Women's Restaurant, 134 Hampshire St. Sponsored by the Bessie Smith Memorial Collective. 2 pm. All women invited.

Cambridge, MA — Amethyst Women is sponsoring a drug and alcohol free dance for Lesbian recovering alcoholics and women who would like to attend a drug free event. Old Cambridge Baptist Church, 1151 Mass. Ave., 9 pm. Suggested price \$2.50. Bring snacks and a candle to share.

Washington, DC — Gay Community Center Open House, 1469 Church St. NW. 1:30-5pm. Info: (202) 232-7103.

19 mon

Cambridge, MA — Gay Academic Union presents Charles Bonnell speaking on

"Homosexual Behavior in Animals" at Phillips Brooks House, Harvard. 4-6pm. Refreshments.

Medford, MA — Women's Community School begins registration for classes in auto repair, yoga, women's legal rights, etc. Info: 628-5000, ext. 793 or write: WCS, Tufts U., Medford, MA 02155.

20 tues

Irvington, NJ — Dignity Metro NJ meeting. John McNeill, author of *The Church and the Homosexual*, will speak. 7:30pm at Our Lady, Main & N. Clinton. Info: (201) 481-1197.

21 wed

Boston — Chiltern (gay) Mt. Club. "Downhill & cross-country skiing." Film and talk by Nat. Ski Patrol member. 7:30pm, Arlington St. Church. Contribution asked. Refreshments. Info: 227-6167.

22 thurs

NYC — Comm. of Lesbian & Gay Male Socialists. Talk and discussion about breaking down homophobia on the left. 61 4th Ave. (9th St.), 3rd fl. 7:30pm. FREE.

24 sat

Boston — Mardi Gras Disco. Friends of Dignity. 8pm-1am. Paullst Center, 5 Park St. \$2.50 (advance), \$3 (at the door).

26 mon

Boston — Meeting of Lesbian & Gay Task Force of Natl. Assoc. of Social Workers, 7:30pm. Call Gary Drake, 566-6505. Meetings will be the last Monday of every month.

Mar. 9-11

NYC — National Gay Legal Conference — formal papers and workshops on aspects of "Strategy and Tactics of Gay Rights Litigation" and "The Professional and Public Role of the Gay Lawyer" New York University School of Law. Write: Lesbian and Gay Law Students, 33 Washington Sq. NY, NY. 10011.

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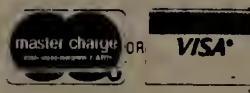
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